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*Nestorianism in China.\**

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[British and Foreign Bible Society.]

*Nestorius.*

**N**ESTORIUS, born in Germanicia, at the foot of Mount Taurus in Syria, was sent for his education to Antioch. As monk in the monastery of Euprepus, and afterwards as presbyter, he was celebrated for his asceticism, orthodoxy and eloquence. On the death of the Patriarch of Constantinople, Theodosius II appointed him to the vacant see. In what is said to have been his first patriarchal sermon, Nestorius exhorted the emperor in the famous words, "Give me, O Cæsar, the earth purged of heretics, and I in return will give thee heaven. Stand by me in exterminating the heretics, and I will stand by thee in exterminating the Persians." In the spirit of this language, he was very soon engaged in repressing various heretical views in the Church; but soon found that the persecutor of others needs to be well assured of his own orthodoxy; for, before very long, Cyril of Alexandria charged Nestorius with heresy in regard to the Divinity of Christ.

In the first three centuries of the Christian era, the Church had, ever and anon, to struggle against those in her midst who either disbelieved the true Humanity, or the true Divinity of Christ. But, by the time of Nestorius, it had come to be settled that in the God-man, as He is presented to us in the Gospels and Epistles, we have depicted One who was like, and yet more than, other men,—who was perfect man, at the same time that he was perfect God. But, then came the question: This being so, what was the nature of the *union* which had taken place of those two natures? and it was on this rock that Nestorius struck.

\* Read at the Shanghai Missionary Association.

"He recognised, indeed, each of the two natures of Christ separately, but supposed that there existed between the two simply a mere external, moral union—ἀσύγχυτος συνάφεια—like that between the Temple and Him who is worshipped therein. Further he confessed, *divido naturas, sed conjungo reverentiam*. That, however, was not enough for Cyril of Alexandria, who first contradicted, and, afterwards, violently opposed him, as rending asunder the divine and human in Christ. Very soon both hurled their anathemas at each other, since Cyril required nothing less than a perfect union—φυσικῇ ἑνωσίς—of the two natures."\*

In this state of affairs, Theodosius summoned a General Council to meet at Ephesus, A. D. 431.

Nestorius, with 16 bishops and a large following of armed men, was among the first to arrive. Then came Cyril with 50 bishops. Cyril and his friends met in the Church of the Theodokos, and summoned Nestorius to appear. He replied that he would appear when all the bishops had assembled. Cyril proceeded to read the letters which had passed between them, and almost immediately the entire assembly, with one voice, cried out, "Anathema on the impious Nestorius and his impious doctrines." The decree of exclusion from the Episcopate, and all priestly communion, was solemnly read and signed by all present. When the decision was known, the populace, who had been waiting from morning till night to hear the result, accompanied the members with torches to their lodgings, and there was a general illumination of the city.†

The year after the Ephesian Council, Nestorius withdrew to his former monastery; but Theodosius II caused him (A. D. 435) to be banished to Petra in Arabia, and issued a second decree of banishment to Oasis in Egypt, but Nestorius having to leave that place in consequence of the irruptions of barbarous tribes, and to flee to the Theboid, the governor had him conveyed to Elephantis and subsequently to Panopolis. How, or when, he died is unknown, although one ingenious writer invented a fatal disease for the heretic, which he planted, no doubt appropriately as he thought, in his tongue.

#### *Nestorian Missionaries.*

In his native and his episcopal province, the heresy of Nestorius was speedily obliterated. As early as the reign of Justinian, it was difficult to find a Church of Nestorians within the limits of the Roman Empire.

But, beyond those limits, says Gibbon,‡ they had discovered a new world in which they might hope for liberty and aspire to

\* Van Oosterzee's *Dogmatics*, p. 520.

† *Ency. Brit. art. Nestorius*.

‡ *Decline and Fall*, c. 47.



conquest. In Persia, notwithstanding the resistance of the Magi, Nestorianism struck a deep root.\* From the conquest of Persia, they went north, east and south. In the 6th century, according to the report of a Nestorian traveller, Christianity was successfully preached to the Bactrians, the Huns, the Persians, the Indians, the Persarmenians, the Medes and the Elamites. The coast of Malabar and the isles of the Ocean, Socotra and Ceylon, were peopled with an increasing number of Christians; and the bishops and clergy of these distant regions derived their ordination from the Catholicos of Babylon, as the head of the Nestorian organization was termed. "In a subsequent age the zeal of the Nestorians overleaped the limits which had confined the ambition and curiosity both of the Greeks and Persians. The missionaries of Balkh and Samarcand pursued without fear the foot-steps of the roving Tartar, and insinuated themselves into the camps of the valleys of Imans and the banks of the Selinga." The power of the Nestorian patriarch culminated at the beginning of the 11th century when he had 25 Metropolitans under him.†

*In China.*

The fourth volume of J. S. Assemani's collection of ancient documents relating to the Eastern Churches‡ which deals with the Nestorians, I regret I have not had access to, but in Col. Yule's "Cathay" (p. 439), I find, under the Patriarchate of Timothy, A. D. 778-820, the record of the appointment of one David to be Metropolitan of China, and this would, of itself, be sufficient to show that they had prosecuted their labours in this land before that date.

\* "The separation from Byzantine orthodoxy and influence rather recommended the Nestorians to the Kings of Persia though their treatment by them constantly fluctuated between favor and persecution, and much the same may be said of their condition under the Arabian Khalifs."—"Cathay and the Way Thither."

† The list as given by Layard in Vol. I., pp. 255-6 of his *Nineveh* (1849) is as follows:—1. Elam and Jundishapoor (Susiana, or the modern Persian province of Khuzistan); 2. Nisibis; 3. Mesena or Busrah; 4. Assyria or Adiabene, including the cities of Mosul and Arbela; 5. Beth-Garma, or Beth-Selencia, and Carcha (in Assyria); 6. Halavan or Halacha (the modern Zohab on the confines of Assyria and Media); 7. Persia, comprising the cities of Ormuz, Salmas, and Van; 8. Meru (Merv in Khorassan); 9. Hara (Herat); 10. The Razichitæ or Arabia, and Cotroba; 11. China; 12. India; 13. Armenia; 14. Syria or Damascus; 15. Bardaa or Aderbijan (the Persian province of Azerbaijan); 16. Raia and Tabrestan (Ray, Rha, or Rhagæ, perhaps the Rhages of Tobit, near the modern city of Teheran,—Tabrestan comprised a part of Ghilan and Mazanderan, the ancient Hyrcania); 17. The Dailamites (to the south of the Caspian Sea); 18. Samarcand and Mavarannahr (Transoxiana); 19. Cashgar and Turkistan (Independent Tartary); 20. Balkh and Tocharistan (Bactria); 21. Segestan (Seistan); 22. Hamadan (Media); 23. Chaubalek (Cambalu or Pekin in China); 24. Tanchet (Tanguth in Tartary); 25. Chasemgara and Nuacheta (districts of Tartary).

Consult on the general subject, Neal's *History of the Holy Eastern Church*, General Introduction. Vol. I., p. 143. London: Joseph Martin, 1850.

‡ Bibliotheca Orientalis Clementino-Vaticana of Joseph Simon Assemani in 4 vols. He was despatched in 1715 by Clement XI to visit the monasteries of Egypt and Syria in search of manuscripts.

But we are not left to guess-work on this point, for the famous Sigan Tablet, which was brought to light 370 years ago, when some workmen were digging the foundations of a house there, puts the matter beyond doubt. From it we shall see that they had numerous missionaries in China as early as the beginning of the 7th century.

The inscription has been translated by several Chinese scholars, Mr. Wylie among the number,\* and I shall in this paper follow Mr. Wylie's translation. But, before referring to that, it will be well to take a brief glance at the history of China during those years of the T'ang dynasty which are covered by this inscription.

#### *T'ang Dynasty.*

*Kao Tsu*, the first of the T'angs, who chose Sigan for his capital, abdicated, after a reign of nine years, in favor of his second son Li Chi-min, who ascended the throne under the title of T'ai Tsung. He is the first emperor referred to in the Tablet. He "was a man of vigorous mind and of great application to business. He reformed abuses and brought back the glorious days of antiquity" (Huc). "The noble task to which he at once set himself was to prove that the Chinese were one people, that the interests of all the provinces, as of all classes of the community, were the same, and that the pressing need of the hour was to revive the spirit of national unity and patriotism."† He set himself to organise a large standing army (it is said of nearly a million men), and a long series of campaigns against the Tartars was instituted. He was also engaged against Corea. In A. D. 649 he died. "There need be no hesitation," says the historian, "in calling T'ai Tsung one of the greatest rulers who ever sat on the Dragon Throne; and his death was received with extraordinary demonstrations of grief by the people he had ruled so well" for 23 years.

He was succeeded by his son *Kao Tsung*, who is also referred to in the inscription. During his reign, the power of the T'angs showed no diminution. The struggle with Corea was revived. In view of the present conflict between China and Japan with regard to Corea, it is worthy of notice how far back these hostile feelings may be traced. We are dealing with events which took place over 1200 years ago. From 658 to 670, China was engaged in a bitter war on land and sea with the Coreans, and their allies the Japanese. Victory rested with the Chinese, and the Japanese navy of 400 junks was completely destroyed.

On the death of *Kao Tsung* in A. D. 683, he was succeeded by one of his sons, a feeble youth (known in history as *Chung Tsung*)

\* See Chinese Repository, Vol. XIV. Huc's Christianity in China, Vol. I., p.

48. Mr. Wylie's is in the Am. Or. Society's papers, Vol. V., p. 277.

† Boulger's Short History of China, p. 27.

who contentedly resigned the powers of government into the hands of the Empress-Dowager, Wu Heo, a month after his accession. The empress, relegating the actual sovereign to a state of virtual confinement, assumed the full attributes of supreme power, which she continued to wield triumphantly for nearly twenty years. Her despotic rule was maintained with pitiless cruelty, statesman after statesman falling a victim to her resentment or caprice; but at the same time she was careful to uphold the external interests of the empire. After a course of action extending over many years, which gave rise to the suspicion that she intended to supplant the dynasty of T'ang, she at length threw off all disguise, and having put to death a great number of the off-shoots of the Imperial family, she proclaimed herself in A. D. 690, empress of the *Chou* dynasty. Fifteen years afterwards, a conspiracy was organised, which succeeded in wresting the government from her hands.\* There are three other emperors of the T'ang dynasty referred to in the Tablet, but there is nothing worthy of bringing to your notice regarding them, so that I will now proceed to give a synopsis of this inscription.

*The Sigan Tablet.*

First, it declares the existence of God, unchangeably true and invisible, who existed through all eternity, without origin. "This is our eternal true Lord God, triune and mysterious in substance." The term used is O-lo-ho (Syriac El-o-ha—Jehovah). It declares the creation of all things and of man, "upon whom He bestowed an excellent disposition, giving him the government of all created beings." Man was 'pure' and 'unsullied,' until Satan introduced the seeds of falsehood to deteriorate his purity of principle. Then it proceeds, "Our Trinity being divided in nature," quite a Nestorian expression, "the Messiah, veiling his true dignity, appeared in the world as man," the ancient dispensation was fulfilled, and "having completed the manifestation of his power, in clear day He ascended to His true station." Reference is made to 27 sacred books, to baptism, and to the adoption of the tonsure by the priests. It proceeds to say that they do not keep slaves, nor do they amass wealth; they fast; seven times a day they have worship and praise, and once in seven days they sacrifice to cleanse the heart and return to purity. I see that Abbe Huc from this claims that the Nestorians performed mass. "It is difficult to find a name to express the excellence of the true and unchangeable doctrine, but as its meritorious operations are manifestly displayed, by accommodation it is named the Luminous Religion." Mr. Wylie translated *ching*, used here and in other places in the Tablet, by *illustrious*; the dictionary meaning is 'luminous.'

\* Mayers, p. 257.



Then (2nd) comes a history of its propagation in China. It says that in the time of the Emperor T'ai Tsung (627-650) among the enlightened and holy men who arrived, was the most virtuous *O-lo-pun*, from the country of *Ta-tsin*. Mr. Wylie translates *Ta-tsin* by Syria, "as there is little doubt that this is the most applicable," but in other documents it is used for the Roman Empire. In 635, when he arrived at Chang-an (that is Sigan in Shen-si) the emperor sent his prime minister, Duke *Fang Hsuen-ling*, to conduct his guest into the interior. The sacred books were translated in the imperial library, and the sovereign investigated the subject in his private apartments, when, becoming deeply impressed with the truth of the religion, he gave special orders for its dissemination. Then follows a proclamation, directing the proper authority to build a *Ta-tsin* Church in Sigan in the Ining Way, to be governed by 21 priests; and orders were issued to the authorities to have a true portrait of the emperor taken, which was transferred to the wall of the Church.

Then comes a digression in which the country called 'Ta-tsin' is described in flattering language, which scarcely helps to distinguish its geographical situation. It reaches south to the Coral Sea, on the north it joins the gem mountains, on the west it extends towards the borders of the immortals and the flowery forests, on the east it lies open to the violent winds and tideless waters. Brigands and robbers are unknown there, and the people enjoy happiness and peace. None but luminous laws prevail, none but the virtuous are raised to sovereign power. It then mentions that Kao Tsung (650-684) succeeded T'ai Tsung, and in every province he caused luminous Churches to be erected. Every city was full of churches, and the royal family enjoyed lustre and happiness.

Then comes in, in point of time, the Empress Wu, a bigoted Buddhist (684-710). She is *not* mentioned, but it is stated that the Buddhists gaining power, raised their voices in the Eastern Chon (she had removed her residence to Lo-yang, in Honan), and in 713 some low fellows excited ridicule and spread slanders in the Western capital. But, in that very year, Hsuen Tsung came to the throne, A.D. 713, and he re-established their places of worship and re-erected the sacred stones which for a time had been desecrated. In 744, the priest Kih Ho came to China, and the emperor directed the priests, with Kih Ho, to perform a service of merit in the Hing-king palace.

Then Suh Tsung and Tai Tsung are mentioned as favoring their cause. "Always on the Incarnation day," Tai Tsung "bestowed celestial incense and ordered the performance of a service of merit."

The inscription, or rather this part of it, closes with a eulogy on the Emperor Teh Tsung, in whose reign the Tablet was set up, and on 'our great benefactor,' the priest I-sz, who was probably a Buddhist priest from India. Then follows an ode, in the stanzas of which much of what has gone before is repeated. Then it is stated, "This was erected in the 2nd year of Kien Tsung, of the T'ang dynasty, on the 7th day of the first month, being Sunday." (A.D. 781). Before I pass from this Tablet there are three remarks to be made upon it.

(1.) As to its authenticity. When the discovery of the stone was reported in Europe, it gave rise to much controversy. There were many (among whom was Voltaire) who were not slow to charge the Jesuits with having forged the inscription for their own purposes, which they of course indignantly denied. Now, I am not going into that question here, for this reason, that no less an authority than Mr. Wylie, some years ago, went very accurately into it, and showed, as I think conclusively, from internal and collateral evidence, that it is what it professes to be. He closes his article with these words: "Careful attention will probably bring every one to the conviction of that which no Chinese has ever doubted, that if the Nestorian Tablet can be proved to be a forgery, there are few existing memorials of bygone dynasties which can withstand the same style of argument."

How did it come that this Tablet, which was set up in the year 781, and not discovered for 844 years, should have been hidden in the ground at all? This is a question which those who defend its authenticity are bound to face, and yet it is almost impossible to answer it. Sixty-four years after it was set up, in 845, we find a remarkable edict by Wu Tsung denouncing the increase of the numbers of Buddhist monks, nuns and convents.\* Believing that if you wanted to get rid of the rooks you must destroy the rookeries, he ordered the destruction of 4600 of their great monasteries. The inmates of these monasteries, numbering over a quarter of a million of people, were to return to civil life. Minor monasteries, to the number of 40,000, were also to be demolished, and 150,000 slaves belonging to the priests were to be admitted to civil privileges and duties. It may be the case that the Nestorians, too, were subject to severe persecution,† and that they thought it expedient to bury this Tablet for a time. A century later, Christianity does seem to have fallen to a very low ebb. An Arabian author says that in the year 987 he fell in with a monk in Baghdad who, 7 years before, was sent to China by the

\* Du Halde's China, English Translation, Vol. 1, page 578.

† The same edict says, "With regard to such outlandish Bonzas as are come hither, either from Ta-tsing or Mu-hu-pa," . . . "it is my decree that they also return to a secular life."

Catholikos, with five other ecclesiastics, to bring the affairs of Christianity there into order. He told him that the Christians who had been in that country had perished in different ways; the Church that had been built for them had been destroyed, and there remained not one single Christian in China.\*

(3.) The other remark I have to make, is to point out the absolute silence of this Tablet on some of the fundamental doctrines of Christianity. For example, the Crucifixion is not mentioned, nor is there any reference to the Atonement.

No more is known of Christianity here till the influx of European travellers in the days of Mongol supremacy. In Marco Polo's Travels we find numerous references to Christians in China, and we could wish that his information were fuller than it is.

He entered China by the province of *Tan-gut*, which Col. Yule says corresponds with the modern province of Kan-suh. M. Polo says, "The people are for the most part idolaters, but there are also some Nestorian Christians." They must have been tolerably numerous, for it formed a Metropolitan see of the N. Church. The next place is *Suk-chu* (that is Suh-chau, which lies just within the extreme N. W. angle of the Great Wall). "The people are partly Christians and partly idolaters."

Then at *Cam-pi-chu*, which Yule recognises as Kan-chau, which was at this time the chief city of the administration of Kan-suh, "the people are idolaters, Saracens and Christians, and the latter have three very fine Churches in the city." At *Siu-ju* (Sining Fu) "the population is composed of idolaters and worshippers of Mahomet, but there are some Christians also."

At *Ca-la-chan* (A-la-shan in Mongolia) the people are chiefly idolaters, but there are fine Churches belonging to the Nestorian Christians.

At *Ten-duc*, also in Mongolia (T'ien-teh), "the rule of the province is in the hands of the Christians."

The next place is *Ya-chi* (that is, Yun-nan Fu). "There are not only Saracens and idolaters, but also a few Nestorian Christians."

At *Ca-can Fu* (Ho-kiang Fu in Chih-li) "there are certain Christians at this place who have a Church."

At *Yan-ju* (Yang-chau Fu, in this province of Kiang-su), which Marco Polo governed for three full years, he does not mention Christians, but 35 years after his departure from China, Friar Odoric found there three Nestorian Churches.

At *Ching-hian Fu* (Chinkiang Fu) "there are in this city two Churches of the Nestorians, which were established in the year of our Lord 1278."

\* Huc, Christianity in China, I, p. 101.



At *Kin-say* (Hang-chan) there is one Church, only, belonging to the Nestorian Christians.

It will be seen from these extracts how widely diffused Nestorianism was in the 13th century. The same may also be gathered from the references which John of Monte Corvino, A. D. 1300, makes to them, and the difficulties they threw in the way of his work. Very soon afterwards, the Nestorians completely disappear from the face of history, so far as China is concerned. Not a Church or book of theirs remains in China, as far as we know, although it is possible that something may yet be discovered in Kan-suh (where they appear at one time to have been very strong); as Mr. Parker, of the C. I. M., tells me that in 1876, on the banks of the Han, a man told him that he belonged to the Ching-chiao (the Nestorians).

In closing, it may be useful to us as missionaries to consider some of the causes which probably led to the extinction of the Nestorian Church here.

(1.) First, I think it is very significant that in this Tablet very considerable stress is laid on the Imperial favor which the Church received. *This* emperor ordered his portrait to be painted on the wall of a Church, and *that* emperor ordered a service of merit to be performed. As Dr. Legge says\* their work "was directed more to propitiate and conciliate the emperors as the powers that were, than to enlighten and convert the people. There is no entry on the Tablet of the increase of believers, or of additions made to their societies, while the favors shown to them by the government are celebrated in flattering and even fulsome terms. They thought it their better way to work downwards from the apex of society rather than to work upwards from its foundations; but the end showed that they were mistaken in thinking that to receive the smiles of the court, and have the pictures of the emperors displayed in their halls, were real triumphs of Christianity." This, I think, is one cause of their failure; and I cannot but think that the missionaries of the 19th century have been very much wiser as well as more Scriptural—and wiser because more Scriptural—in seeking to disseminate the knowledge of the truths of Christianity among the masses of the people.

(2.) Neander points out another cause of their failure. He says,† "What we learn concerning the Nestorian ecclesiastics who roved about Asia, proves that they were often greatly wanting in theological culture, Christian knowledge, and sedateness of Christian character. It is true they were animated by a zeal for making proselytes; but they were also too often satisfied, if people did

\* The Monument at Sigan Fu. Clarendon Press.

† Church History, Vol. VIII, p. 61.

but profess Christianity outwardly, and observe a certain set of Christian or ecclesiastical usages."

I am sure that none of us can contemplate this fact—that for centuries there were missionaries in China propagating the Christian faith and with some degree of success, but that now there is nothing left but this stone to show that they were here at all—without some feeling of disappointment. Let us learn from their mistakes, and, placing no reliance in kings and princes, go on to place the foundations of the Church in the hearts of this people; let us seek, not to make formal proselytes to a dead doctrine but to implant a living faith in the heart, and whether dynasties rise or fall we shall be sure that our work will stand.

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### *God and Man in the Chinese Classics.*

BY REV. J. C. HOARE, NINGPO.

(Concluded from page 210. *Translations from lectures.*)

#### *Dissertation on the Gods.*

**F**ROM what has been written above it is evident that the ancients acknowledged the existence of gods, and that they governed all things; but that, being in ignorance of the one God the Creator of all things, they fell into the error of worshipping at one time the Host of the gods, at another one heavenly ruler, whom they termed the High Sovereign, at another all the gods and demons above and below under the title of Imperial Heaven and Ruler Earth. They thus wandered very far from the truth.

The refutation of the false doctrines concerning the gods which we have found in the Classics is not difficult. It will be sufficient to adduce three arguments for the purpose.

1. For the existence of all, or any, of the demons and gods mentioned in the Classics, there is not a title of evidence. By an inquiry into the origin of all things we are forced to acknowledge the existence of a Divine Creator; from observation of the order and laws of the universe we see that there must be a Divine Ruler; the universal consent of the consciences of mankind also proves that there is a God; but as to the plurality of gods not only is there no evidence, but on the contrary it is easy to show that there is but one God. The evidence for this will be found under the next two heads.

2. Plurality of gods implies plurality of wills and plurality of governments, which must lead to confusion and disturb the orderly course of nature. For instance, we have seen above that

Heaven, the gods and genii above and below, the divine ancestors, the High Sovereign, all have the power of reward and punishment attributed to them. Is it possible then that there should not be infinite confusion in the matter of reward and punishment? Again, we have seen that Heaven, the High Sovereign, the demons and gods, the divine ancestors, all have the power of appointing and deposing kings, of producing good kings and destroying bad ones. Now supposing that one god wishes to raise one man to the throne, another god wishes to raise another man to the throne, what is to happen? Again, we read that Heaven raised up good rulers to help the High Sovereign; but supposing that the High Sovereign did not want the rulers whom Heaven raised up, but preferred the help of some other men, what would happen then? Again, it is written that the gods of the hills and streams fertilize the earth. But what if the Ancestor of husbandry wanted sunshine and not rain; or the gods of the hills and streams wanted sunshine, when the Ancestor of husbandry desired rain. Moreover it is written that the kings of the Hsia, Song and Chow dynasties, and so on through the succeeding dynasties, have all become divine rulers, and govern the affairs of the empire. Now the Tsing dynasty hated the Chow, the Han detested the Tsing, etc.; if then all the kings of the twenty-two dynasties are now divine rulers, how is it possible to expect unanimity amongst them? Surely confusion must be the result of their government. It is indeed often argued that these gods are like the officials on earth, and are divided into grades, and that each one has his own sphere of government assigned to him, and need not interfere with the functions of another god, so that, even if they be not unanimous, there is no necessity for confusion. But apart from the fact that we have seen that they exercise similar functions, if we press the comparison further it is easy to show that amongst the officials on earth there are always some who lack fidelity, who oppose the emperor and cause rebellion; so that even in the best ordered empire there are sure to be some who defy the law, and in the course of years it is certain that there will be serious trouble and confusion. So that the very illustration which our opponents adduce may be used against them to show that the co-existence of many gods is impossible.

3. Holy Scripture conclusively proves that the teaching of the Classics concerning the gods is utterly false. In the time of the Chow dynasty, David king of Israel, being inspired by the Holy Spirit, wrote, "All the gods of the peoples are things of nought, but Jehovah made the heaven" (Psa. xcvi. 5). Again the Apostle Paul in the time of the Han dynasty wrote, "There is none other God but one. For though there be that are called gods, whether in heaven or in



earth (as there be gods many and lords many,) but to us there is but one God" (1 Cor. viii. 5, 6.) Throughout Holy Scripture we find the same teaching: it is not therefore necessary to adduce other quotations; these two verses are sufficient to prove that the gods of which the Classics write, whether they be called the gods and demons of the hills and streams, the divine ancestors, the High Sovereign, the gods and genii above below, the Ancestor of husbandry, or any other title, are things of nought, which cannot really be called gods.

It is a debated point whether the "Heaven," or "High Sovereign" of the Classics in any way represent the true God; and it is held by many that in the early ages, before the Classics were written, men knew and worshipped the One true God under the titles of "Heaven" and "High Sovereign." That this is very probable Scripture itself teaches us when it says that "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head;" but unhappily "when men knew God they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened," so that by the time the Classics were written they had "changed the truth of God into a lie and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." (Rom. i, 20, 21, 25.)

*The Universe.*

Passages from the Classics already quoted in the lecture on "Heaven" show that in the opinion of the ancients "Heaven and Earth are the father and mother of all things," that "Heaven gave birth to all men," and that "Heaven made the lofty hills." It would appear therefore that all things, animate and inanimate, are produced by Heaven and Earth, but that Heaven and Earth themselves are to be considered as not included in "all things." We are not, however, told anything of the origin of Heaven and Earth, whether they were created, or evolved themselves, or were existent from all eternity. Nor are we told anything about the end of the existence of all things; all that we can learn is that Heaven and Earth exist, and that all things are produced by them.

Widely different is the teaching of Holy Scripture on the subject. There we are distinctly told that "in the beginning God created the heaven and the earth;" that "by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by Him" (Col. i. 16); and again, "Thou art worthy O Lord to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and

were created" (Rev. iv. 11). Whilst therefore the Classics maintain profound silence on the subject, Holy Scripture teaches us that all things were created and are preserved by God for His own pleasure, glory and honour.

*Man.*

In a passage from the Great Declaration already quoted we read that "Heaven and Earth are the father and mother of all things; and of all things man is the most highly endowed." From this we infer that man, though included in "all things," is looked upon as holding a position of superior dignity. Hence the Doctrine of the Mean speaks of the ideal man as "forming a ternion with Heaven and Earth,"<sup>1</sup> or "the co-equal of Heaven and Earth."<sup>2</sup> It is, however, no easy task to ascertain exactly what the teaching of the ancients was regarding man, insomuch that Tsze Kung said of Confucius, "His discourses about (man's) nature and the way of Heaven are above our hearing."<sup>3</sup> Nevertheless we are not wholly left without information on the subject.

In the Shih-king we read, "Heaven, in giving birth to the multitudes of the people, to every faculty and relationship annexed its law. The people possess this normal nature, and they love its normal virtue."<sup>4</sup> Again we are told, "The imperial High Sovereign gave to the common people a moral sense, compliance with which would show their nature invariably right."<sup>5</sup> From this it would appear that the original nature of all men is good; as indeed the Doctrine of the Mean distinctly teaches, when it says, "The law of Heaven is called the Nature,"<sup>6</sup> and proceeds to show that the ideal man is one who always preserves this nature in a true state of equilibrium.

Unhappily man has not been able always to act "in compliance with" this correct nature. Thus we are told, "Heaven gave birth to the multitudes of the people, but the nature it confers is liable to change. All are good at first, but few prove themselves to be so at the last."<sup>7</sup> So also Confucius said, "By nature all men are alike, but in conduct they differ widely,"<sup>8</sup> meaning that, though all men are originally good, yet their lives are almost all not in accordance with their nature; it is only the Holy man that can "act in accordance with his nature." And such Holy men are few. "The Master said a good man it is not mine to see,"<sup>9</sup> and he sighs over the fact that the path of the mean is untrodden.<sup>10</sup> Even Confucius himself acknowledges that he has his faults. "If some years," he said,

<sup>1</sup> Doctrine of the Mean xxii.

<sup>2</sup> Ibid xxvi. 5.

<sup>3</sup> Analects v. 12.

<sup>4</sup> Shih-king iii. 26.

<sup>5</sup> Announcement of Thang.

<sup>6</sup> Doctrine of the

Mean i. 1.

<sup>7</sup> Shih-king iii. 21.

<sup>8</sup> Analects.

<sup>9</sup> Ibid vii. 2.

<sup>10</sup> Doctrine of the Mean v.

"were added to my life, I would give fifty to the study of the Yih, and then I might come to be without great faults."<sup>1</sup> It is evident therefore that the Classics teach us two fundamental doctrines as having been held by the ancients; first, that the original nature of all men is good; secondly, that all men have sinned.

In order that we may more clearly understand the bearing of these doctrines we must next inquire into the five points enumerated below:—I. What is the standard of good and evil? II. What is the cause of this universal corruption of the original good nature? III. What are the rewards of good and evil? IV. What means exist for the renewal of the original nature? V. In view of the universal corruption what hope of restoration is offered in the Classics?

### *The Standard of Good and Evil.*

With regard to the standard of "good" and "evil," the Classics already quoted, and many other passages, show us that "good" is accordance with the law of Heaven. "The law of Heaven is called the Nature, conformity with the Nature is called the rule of action."<sup>2</sup> The man who obeys the law of Heaven is good, the contrary character is evil. But when we come to inquire into what the law of Heaven is, and the manner in which man may ascertain it, we meet with difficulty. This law is not committed to writing. It is impossible to point to any written commandments and say, "These are the law of Heaven." Nevertheless, according to the belief of the ancients this law was made manifest, and we find that this was done in three ways.

(1.) The law of Heaven was manifested in special circumstances by omens, by dreams, and by divination. Thus we read, "The former kings were carefully attentive to the warnings of Heaven,"<sup>3</sup> such warnings, that is, as were conveyed by eclipses and other unusual phenomena. Again we read, "It would seem that Heaven is going by means of me to rule the people. My dreams coincide with my divinations; the auspicious omen is double;"<sup>4</sup> and so we are told of Wu Ting that, while he was reverently and silently thinking of the right way, he dreamt that the Sovereign gave him a good assistant who should speak for him; He (Wu Ting) then minutely recalled the appearance (of the person whom he had seen) and caused search to be made everywhere for him by means of a picture.<sup>5</sup> Such manifestations of the will of Heaven, however, were but rare, and were almost always made with some special object. They were moreover not commonly, if ever, granted to the common people.

<sup>1</sup> Analects vii. 16.  
Expedition of Yin.

<sup>2</sup> Doctrine of the Mean i. 1.  
<sup>4</sup> Great Declaration § 2.

<sup>3</sup> Punitive  
<sup>5</sup> Charge to Yueh § 1.



It was therefore necessary that there should be some other method, or methods, of forming a correct standard of good and evil.

(2.) The standard of good and evil could be ascertained by examining the examples of the men who had gone before. Hence the Classics are full of exhortations to study the examples of the ancients. Thus I Yin exhorts the king, "O king, zealously cultivate your virtue. Regard (the example of) your meritorious grandfather. At no time allow yourself in pleasure and idleness."<sup>1</sup> Confucius too, in the same spirit, urges his disciples to consider the poetical writings of the past, saying, "In the Book of Poetry are three hundred pieces, by the design of them all may be embraced in that one sentence—'Have no depraved thoughts.'"<sup>2</sup> Indeed throughout the Classics we find that it is the almost invariable rule to quote the examples of the ancients, in order to prove the standard of morality and good conduct laid down. Thus the Great Learning commences with the doctrine, "What the Great Learning teaches is to illustrate illustrious virtue, to renovate the people and to rest in the highest excellence, etc.;" but the proof of the doctrine thus enunciated is wholly based on the practice of good men in past ages. It is, however, evident that this method of ascertaining what is right and good cannot of itself be sufficient; for the ancients themselves were but men, and therefore liable to err; besides which the fact that circumstances were in many respects different to the circumstances of after generations, renders their example inapplicable to many questions which must arise, even if we had more detailed accounts of their lives than we have. We still therefore want some better method of at all times ascertaining the standard of good and evil.

(3.) The law of Heaven was manifested in man's nature. "The law of Heaven is called the nature; conformity with the nature is called the rule of action."<sup>3</sup> Thus we have it distinctly laid down that the original nature of man embodies the standard of good and evil; and that the man who has kept his nature pure both knows and follows that which is good. Thus we read, "Integrity of nature is the way of Heaven.... He who possesses integrity without an effort attains to what is right and apprehends it without the exercise of thought. He is the holy man; naturally and easily he embodies the right way. Having attained integrity he chooses the good and holds it fast."<sup>4</sup> From this we may learn that each man has in his original nature a correct standard of good and evil, and that therefore it is not necessary to look to any external standard, but the question of right or wrong action can always be decided by self-

<sup>1</sup> Thai-kia § 2.

<sup>2</sup> Analects ii. 2.

<sup>3</sup> Doctrine of the Mean i. 1.

<sup>4</sup> Ibid xx. 18.

examination. Thus Confucius says, "When on internal examination a man discovers nothing wrong, what cause has he for sorrow or fear."<sup>1</sup>

To pass now to a more detailed examination of what the Classics teach us concerning good and evil we find that in general they treat of the duty of man to man, and constantly discourse on the moral duties of love, righteousness, propriety, wisdom and fidelity. As to the duty of man towards the higher powers it is scarcely mentioned, except in reference to the regular performance of sacrifices. Thus the Great Learning written especially to exhort men to goodness, "to rest in the highest excellence," contains no mention of the High Sovereign, or any of the other deities; and, to elucidate the nature of goodness, merely adduces the virtues of the ancient kings in their observance of the duties of man to man. In the same way we are told that "there were four things which the Master taught—letters, ethics, devotion of heart, and fidelity,"<sup>2</sup> but there is no mention made of man's duty towards the gods. Moreover Confucius distinctly taught, in answer to a question about serving the demons and gods, that "while you are not able to serve men it is useless to think of serving demons,"<sup>3</sup> and declared that true wisdom is "to give oneself earnestly to the duties due to men and whilst reverencing the demons and gods to keep them at a distance."<sup>4</sup> Throughout the Classics we find the same teaching; the standard of good and evil solely refers to the duty of man to man, and the duty of man to the gods is practically not treated of. Hence in the Doctrine of the Mean we are taught that the highest perfection consists in the Equilibrium and Harmony of the passions.<sup>5</sup>

#### *The Cause of Universal Corruption.*

We have seen that the original nature of man is good, but that in all men this nature has become corrupt. The question therefore arises as to what is the cause of this universal corruption. This question, however, is by no means easy to answer. That this corruption is a matter of the heart, and not of action only, is indeed made manifest by Confucius. "I have not yet seen one," he says, "who could perceive his faults and inwardly accuse himself."<sup>6</sup> Conscience has lost its power; the heart is darkened, and cannot distinguish between good and evil; but Confucius gives us no clue as to the cause of this darkness. Mencius, however, gives us some help. In answer to a question as to the cause of the difference between great and little men, he says, "The senses of hearing and seeing do not think, and are obscured by external things. When one thing comes in contact with another, as a matter of course it

<sup>1</sup> Analects xii. 4.

<sup>2</sup> Analects vii. 24.

<sup>3</sup> Ibid xi. 11.

<sup>4</sup> Ibid vi. 20.

<sup>5</sup> D. M. i. 4. 5.

<sup>6</sup> An v. 26.

leads it away. To the mind belongs the office of thinking. By thinking it gets the right view of things ; by neglecting to think it fails to do this. These—the senses and the mind—are what Heaven has given to us. Let a man first stand fast in the nobler part of his constitution, and the inferior part will not be able to take it from him. It is simply this which makes the great man.”<sup>1</sup> From this we are led to infer that the corruption of man’s heart is due to the effect of the external objects of sense, which tend to obscure the higher parts of man’s nature. The same doctrine is enforced in another place by a fine illustration. “The trees of the New Mountain were once beautiful. Being situated, however, in the borders of a large State, they were hewn down with axes and bills ; and could they retain their beauty ? Still through the activity of the vegetative life day and night, and the nourishing influence of the rain and dew, they were not without buds and sprouts springing forth ; but then came the cattle and goats and browsed upon them. To these things is owing the bare and stript appearance of the mountain, which when people see, they think it was never finely wooded. But is this the nature of the mountain ? And so also of what properly belongs to man ; shall it be said that the mind of any man was without benevolence and righteousness ? The way in which a man loses his proper goodness of mind is like the way in which the trees are denuded by axes and bills. Hewn down day after day, can it retain its beauty ? But there is a development of its life day and night, and in the calm air of the morning, just between night and day, the mind feels in a degree those desires and aversions which are proper to humanity ; but the feeling is not strong, and it is fettered and destroyed by what takes place during the day. This fettering taking place again and again ; the restorative influence of the night is not sufficient to preserve the natural goodness of the mind ; and when this proves insufficient for that purpose, the nature becomes not much different from that of the irrational animals, which when people see, they think that it never had those powers which I assert. But does this condition represent the feelings proper to humanity ?”<sup>2</sup> Here again we have the distinct assertion that the corruption of the good nature is brought about by contact with externals, and by the wear and tear of daily life. The saying of Confucius, “I have not seen one who loves virtue as he loves beauty” seems to point in the same direction, and to imply that the loss of original righteousness is owing to the effect of external objects. We are not, however, taught anything as to the reason why these external objects have this power of corrupting man’s nature, or why a heart originally good should prefer beauty to virtue.

<sup>1</sup> Mencius v. i. 15.<sup>2</sup> Mencius vi. i. 8.



*The Rewards of Good and Evil.*

We have already seen that the Classics frequently speak of the gods as rewarding the good and punishing the wicked; but an examination into the nature of these rewards and punishments will show that they merely take effect during this life. Reward and punishment in a future state are not even mentioned. It is indeed evident that the ancients believed in a future life; for, as has been shown above, the spirits of the deceased become demons and gods, but the Classics do not tell us of any distinction in the future state made between the good and the bad. On the contrary, as we have already seen in the chapter on Divine Ancestors, King Li, who in his life time was a wicked man, became after death a god, and was worshipped as such. Confucius himself distinctly declined to speak of future rewards and punishments, saying in answer to Ke loo, "while you do not know about life how can you know about death."<sup>1</sup> The rewards and punishments which he spoke of were all temporal, as for instance when he says, "Man is born for uprightness. If a man lose his uprightness, and yet live, his escape from death is mere luck;"<sup>2</sup> thus making long life the reward of virtue, death the punishment due to evil. On the same principle we find that good men are raised to exalted positions, and even to the throne, by the gods, as the reward of their merits, whilst wicked kings are dethroned and slain. But even with regard to these temporal rewards and punishments the element of "luck" comes in very largely. If good men die early it is "bad luck." "Yen Hwuy loved to learn; but he had bad luck, his appointed time was short, and he died."<sup>3</sup> It would appear therefore that even these temporal rewards and punishments are regulated by no fixed laws; the upright may have bad luck and die early, the perverse may have good luck and live long; it is not that the good invariably get their reward, and the wicked their punishment; but luck is at least an important element in the meting out of reward and punishment. The doctrine of the Classics on this point is therefore very unsatisfactory. Future reward is not known, temporal rewards are largely influenced by luck.

As regards methods of avoiding the punishment of sin, the Classics preserve absolute silence. One passage is often quoted to show that in the opinion of Confucius sin against Heaven is unpardonable, namely his saying that "He who offends against Heaven has none to whom he can pray."<sup>4</sup> It may well be doubted whether this passage will really bear the interpretation put upon it; but in any case it is true that, throughout the Classics, there are no means suggested for obtaining pardon for sin.

<sup>1</sup> Analects xi. 7.<sup>2</sup> An. vi. 17.<sup>3</sup> An. xi. 6.<sup>4</sup> An. iii. 13.

*The Means of renewing the Original Nature.*

Of future reward and punishment we know nothing, of present reward and punishment we learn that there is much confusion in their distribution; nevertheless we are taught that it is the duty of every man for virtue's sake to endeavour to renew his original good nature, in order that "love, righteousness, propriety, wisdom and fidelity" may flourish, and peace may abound. Thus we read, "What the Great Learning teaches is to illustrate (or refurbish) illustrious virtue, to renovate the people;"<sup>1</sup> and we are taught that the foundation of all political and domestic virtue lies in "the cultivation of the person."<sup>2</sup> But we have not much teaching as to any practical methods of illustrating virtue, or cultivating one's person. Confucius gives us some instruction when he tells us that the ancients "wishing to cultivate their persons first rectified their hearts; wishing to rectify their hearts they first sought to be sincere in their thoughts; wishing to be sincere in their thoughts they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things."<sup>3</sup> Knowledge therefore is the first thing to be aimed at if a man wishes to cultivate his person and renew his original virtue. But how is this knowledge to be obtained? "The investigation of things" is a vague term, and we must study the methods inculcated and practised by the sages if we would really ascertain what we are to do ourselves. A study of the Classics leads us to the conclusion that this knowledge is to be attained by two methods: (1) by the study of the writings of the ancients, (2) by observation of the examples of others.

(1.) Confucius speaks of the writings of the ancients thus: "In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence—'Have no depraved thoughts'."<sup>4</sup> When he was fifteen years of age he had his "mind bent on learning,"<sup>5</sup> and later in life he considered that if he had fifty years to give to the study of the Yih he might come to be without great faults.<sup>6</sup> Therefore he exhorts his disciples to study the Book of Poetry, saying that "it is by the Odes that the mind is aroused,"<sup>7</sup> and that "the Odes serve to stimulate the mind."<sup>8</sup> The first great method therefore of attaining knowledge, cultivating the person, renewing the original nature and avoiding faults, is the study of the writings of the ancients.

(2.) The influence of example is repeatedly spoken of in the most emphatic manner. The whole teaching of the Great Learning as to the cultivation of the person, etc., is based on illustrations drawn from the sayings and doings of the ancients. Throughout the Classics it is the same; the influence of the examples of the ancients in renovating the people is constantly adduced to point the exhortations to rulers

<sup>1</sup> Great Learning i. 1.<sup>2</sup> Ibid i. 4.<sup>3</sup> Ibid i. 4.<sup>4</sup> An. ii. 2.<sup>5</sup> An. ii. 4.<sup>6</sup> An. vii. 16.<sup>7</sup> An. viii. 8.<sup>8</sup> An. xvii. 9.

that they should by the force of example purify their subjects, to subjects that they should by the study of good examples cultivate their persons. "May not Shun," says Confucius, "be instanced as having governed efficiently without exertion? What did he do? He did nothing but gravely and reverently occupy his imperial seat."<sup>1</sup> All that Shun did was by his reverent and grave example; it was thus that he renewed the virtues of the people.

But whilst the Classics are full of exhortations and illustrations drawn from the examples of the ancients, it would be a mistake to think that the influence of example is limited to those who have gone before. A man who wishes to renew his moral nature must see in the examples of men around him both instruction and warning. "The Master said, 'When I walk along with two others they may serve me as my teachers. I will select their good qualities and follow them, their bad qualities and avoid them;'"<sup>2</sup> and again he said of Tsze-tseen, "Of superior virtue indeed is such a man! If there were not virtuous men in Loo, how could this man have acquired this character?"<sup>3</sup> The examples of other men therefore should be carefully studied in order to attain to the knowledge requisite for the renovation of original virtue.

But mere study, whether of books or examples, is not sufficient. Careful self-examination is an indispensable accompaniment of both. "Learning without thought is labour lost,"<sup>4</sup> says Confucius, and again, "When we see men of worth we should think of equalling them; when we see men of a contrary character, we should turn inwards and examine ourselves."<sup>5</sup>

Thus it would appear that the means of renewing the original nature consist in the study of ancient literature and the thoughtful contemplation of the examples of others. Other means there are none, nor have we any mention made of any power by which the nature can be renewed. Confucius distinctly refused to allow Tsze-loo to pray for him,<sup>6</sup> either because he was self-satisfied or because he did not believe in the efficacy of prayer; and in another passage which has been already quoted he distinctly teaches that prayer is of no avail for the sinner, saying, "He who offends against Heaven has none to whom he can pray." No doubt the interpretation of these passages may be open to question, but the broad fact remains that Confucius never taught his disciples to pray for divine help. True wisdom consists in "respecting the gods and demons but keeping aloof from them,"<sup>7</sup> not in praying for their help and trusting to their power. Confucius apparently knew only of two methods for restoring fallen nature; of power for the purpose obtainable by man he knew absolutely nothing.

<sup>1</sup> An. xv. 4.<sup>2</sup> An. vii. 21.<sup>3</sup> An. v. 2.<sup>4</sup> An. ii. 16.<sup>5</sup> An. iv. 17.<sup>6</sup> An. vii. 34.<sup>7</sup> An. vi. 20.



## *Auxiliary Societies in Relation to Missionary Work.*

BY MR. G. MCINTOSH.

[American Presbyterian Mission, Shanghai.]

(Continued from p. 224. May No.)

### II. DENOMINATIONAL SOCIETIES.

**1. The Epworth League.**—This organization is in connection with the Methodist Episcopal Church, and has for its object the promotion of piety and loyalty to the Church among young people, their education in the Bible and Christian literature and their encouragement in works of grace and charity. The following particulars of the work of the Epworth League in connection with the Methodist Episcopal Mission in Peking, have been kindly supplied by Rev. I. T. Headland:—

“We have had the Epworth League in connection with our Church and school work for two years past. Last year I was president, and I can do nothing better, perhaps, than tell you how we did. In connection with the president we had six vice-presidents, who were each the heads of committees of six members each. These committees were: “Christian Work,” “Mercy and Help,” “Literary,” “Reception,” “Secretary” and “Treasury.” The first four especially entered into the general work more particularly.

Each week the League had a meeting on Sunday evening, and the first Sunday evening of each month this meeting was turned into a consecration meeting. The character of this meeting usually was that of a prayer and testimony meeting, and we found them very helpful to the students.

Each committee was to meet once each month and plan the work which it proposed to do the following month and prepare a report of the work which it had done the month past, which report was given at the close of our regular Thursday evening prayer meeting—the one immediately preceding the regular monthly consecration meeting.

The Committee on Christian Work prepared a list of subjects for the whole year with the name of the person who was to lead each meeting; this we had printed and put into the hands of each member of the League, so that we never had difficulty as to the leader.

The Committee on Mercy and Help, under the leadership of Miss Davis, went out and hunted, or rather it did not take much hunting, but *found* a large number of poor families, and especially

poor children, whom they gathered together into a room which they heated, and hired a teacher and instructed the children in various Christian books. This was called "Miss Davis's Raggeddy School," partly because the clothes of the children were at first in tatters, and partly because Miss Davis sent a circular around to various good people in the Customs and Legations, telling them of what she had found, and they gave funds, with which she bought cloth to make clothes, which she purposed to lend to the children while in school and to go to Church on Sunday, and give to those who were most destitute. These clothes were given into the hands of the girls of the girls' school, who made them for her. Beds were also made, which were lent to some of the poorer students, and trousers and other garments were made and lent to them.

The Literary Committee prepares a programme once a month for a kind of literary or social gathering, at which all the foreigners and Chinese meet together. Next Friday evening we discuss the subject of Wang An-shih. A short address will be given in English, and also one in Chinese, by persons who have prepared themselves specially for it, and then opportunity is given for any one else to take part in the discussion who cares to do so.

At the close of this discussion the Reception Committee will have prepared tea, and perhaps cakes, which will be passed around, and a short time will be spent in social intercourse, which is designed to get the foreigners and the Chinese all into more intimate touch with each other than they are able to get in Church work, or school work, or any other kind of work which we have heretofore had.

Our League has been very helpful, and promises to be more so the coming year, partly because we are learning better how to use it, and partly because we have the Rev. J. Fred. Hayner, one of our most enthusiastic and consecrated men, at the head of it. Mr. Hayner is President of the League this year."

A branch of the Epworth League has been recently started by Rev. C. F. Reid, D.D., in connection with his Church here in Shanghai. It is too young as yet to report.

**2. The St. Andrew's Society, or Brotherhood.**—This is a society of young men in the American Episcopal Church. They bind themselves to do two things—to pray and work. They have begun to send out missionaries; one has already gone to Japan, and one is about to start for China. The St. Andrew's Society of St. John's College, although as yet not connected with the home society, may, I suppose, be considered a branch. Rev. F. L. Hawks Pott kindly supplies the following particulars: "The Society numbers about 30 boys. Some of them are Christians, and some are not. All make three promises: (1) To contribute at

least five cash weekly to the cause of missions; (2) To use a prayer for missions daily; (3) In whatever way they can to instruct others and help in extending Christ's kingdom. I have found that in this Society I can get a hold on boys well disposed toward us, who cannot enter the Christian Church owing to objections made by their parents. This last year they have helped to support a day-school with their money, and have sent \$33.00 for the relief of wounded soldiers in the north. At the meetings one of the members delivers an address, and I give them a few incidents connected with missionary work. The Society has been useful, I think. Meetings are held once a month."

### III. SPECIFIC SOCIETIES.

By this I mean these societies which are formed to carry on a crusade against some definite evil, or to work for some particular end, as for example:—

**1. Anti-foot-binding Societies.**—Two hard-working pioneers in this movement are Mr. and Mrs. Macgowan, of the London Mission, Amoy. About 18 or 19 years ago they were instrumental in forming the "Heavenly Foot Society." The 10 or 15 who signed the anti-foot-binding pledge at the first meeting have grown to a society of between seven and eight hundred. The methods of work seem to be principally: holding public meetings for the discussion of the subject—essays being prepared and read by friends and opponents; bringing kindly pressure to bear on the spiritual and moral leaders in the Church to take the lead in the reform; and also by giving no credence to the theory that a woman cannot unbind her feet.

There is also a society at Ningpo—comparatively young—but as a result of combined effort a number of Christian women have already unbound their feet. Two cards of membership are used—one for men who pledge their influence and help, and one for women.

There is an anti-foot-binding society with a membership of about 60 at Pang-ch'uang, in connection with the A. B. C. F. M. One encouraging feature in connection with it is that the native helpers and men of the Church are working hand in hand with the lady workers, having formed a branch society.

There are also a number of societies who take anti-foot-binding reform as part of their aim and line of work.

**2. Anti-Opium Societies.**—I have failed to get particulars regarding the societies at work in China; there is a new but flourishing one at Ningpo I hear. Much good work is being



done in the anti-opium crusade (as well as in agitation against other evils) by societies fostered by the W. C. T. U. These we might group under the title of Temperance Societies.

**3. Temperance Societies.**—Rev. C. Hartwell writes me that the first attempt, so far as he was aware, to start a temperance society in the native Church at Foochow was made in October, 1875. Difficulties cropped up in connection with theories of Bible teaching on the subject; but there is no time at present to go into the manner in which the obstacles were tackled. In the early part of 1886 Mr. E. C. Millard “aided in starting a temperance society in the boys’ school of the English mission. In October of the same year, in the American Board Mission, a society was started with three pledges: one against opium, one against tobacco and one against alcoholic drinks. Afterwards in the same autumn the triple pledges were used to start temperance work among the native members of the American Methodist Mission. This temperance movement has done much good among the members of the American Board Mission and among others.

In the autumn of 1869 the use of unfermented grape juice or wine was first introduced at the Lord’s Supper, and its use has spread until now the use of foreign wine or native samshu has been very generally discontinued for use at communion seasons. . . . All the helpers of the American Board Mission here are pledged abstainers.” (Mr. Hartwell kindly sent a button badge, a sample of what is given to those who have signed all the pledges to wear. He sent home the size of the badge, and the Chinese characters and the die were made at home. They cost five cents a piece.)

There is a branch of the W. C. T. U. in Foochow (organized about five years ago.) The objects of the Society are:—

- 1st. To teach the way of salvation through Christ.
- 2nd. To urge people to abstain from the use of opium, intoxicating drinks and tobacco.
- 3rd. To exhort parents to give their children, girls as well as boys, an opportunity to learn to read and improve their minds.
- 4th. To do all in our power to abolish the custom of foot-binding.
- 5th. To teach the importance of cleanliness and hygiene.

With regard to this Society Dr. Woodhull writes in the *Woman’s Work* for November, 1891, as follows:—“At our meetings we rise and repeat our covenant, of which the following is a translation: ‘Trusting in the help of the Holy Spirit I promise to do all in my power to help others to do right.’ A part of every meeting is spent in prayer, and every other week my sister leads in a Bible study. The alternate meeting I have occupied by

bringing before them some interesting items of the work of women in other lands, or some hygienic topic. We have tried to make them acquainted with some of the women of other countries, whom God's Spirit has called out to be leaders in the work of reform."

At Tsun-hua there is another society using the triple pledge (against opium, strong drink and tobacco). Two years ago its members numbered 140. A very active temperance society at Chinkiang ought to receive special mention; but there is no time to enumerate the activities of this or other similar societies in other parts of China.

**4. Local Bible and Tract Societies.**—There is no necessity at such a time, or in such a company, for giving details of the work done by these societies; but it would seem hardly fair, when referring to other helpful societies, to make no reference to the Bible and Tract Societies. With a wise use of money, careful literary oversight and skillful administration—not forgetting the looking to God for help and waiting for His blessing—these societies have poured forth a steady stream of Christian literature well calculated to enlighten the blind, to remove heaped-up prejudices and to build up converts in grace and truth.

As the societies under this heading will not receive special notice in the closing remarks and suggestions, we may mention here that their usefulness might be increased by their aims and methods being kept more prominently before our Church members. Information and counsel given from time to time will remind them of the claims such efforts have on their prayers and purses; and the opening of the latter will be accompanied by the fervent exercise of the former that the Word may not return void unto the Giver.

Intimately connected with these societies is one which is being found increasingly helpful. I refer to

**5. The Children's Scripture Union.**—This Society is a branch of the Children's Special Service Mission, and has for its object the banding together of young people for the regular daily reading of the Word of God. More than 500,000 cards of membership were issued last year to the branches of the Union all over the world. In the Chinese branch there are only about 900 members, including Chinese members in the Colonies; but the work is developing. Provincial secretaries for the provinces of Szchuen and Hupeh have been found, and we hope soon to have a secretary for Fuhkien province.

The course of readings (Chinese or English copies of which are obtainable at the Press) takes the members through the Scriptures in five years; 1895 is the first year in a new five years' course. In China the membership is not necessarily confined to young people,

and we trust that this Society will be helpful in promoting the habit of regularly reading a portion of the Bible, and that the Holy Spirit may lead the members into a clearer and fuller knowledge of the duties and privileges enjoined on all who accept the Word of God as the rule of every-day life.

**6. Missionary Societies.**—The object of these is to arouse the native Church “to a sympathy and co-operation, as far as it has power, with the world-wide plan of our Master and the world-wide work of the Church.” At Tungechow, in the winter of 1881, two societies were started in connection with the A. B. C. F. M. The Boys’ Society began with 29 members; it soon rose to 37. In 1882 the Women’s Society consisted of 60 members. Mrs. Sheffield in the *Woman’s Work* for November, 1882, writes: “In order to economise time we decided to have the two societies occur on the same day; that for the women in the afternoon, that for the school boys in the evening. We entered at once upon a course of study of mission fields. We used the same topics for the two meetings. Miss Andrews, Miss Evans and myself took charge of the meetings, making the burden come upon one once in three months. The leader of the meeting made a careful preparation of topics, found the authorities to be used, indicated book, page and paragraph to be prepared, assigned the parts, and then divided the names of those to participate into three parts, each of us assisting in giving the matter to be used at the meeting to a third of those who were to take parts. In this way each had a private rehearsal with six or eight of the school boys and four or five of the women, thus making one item do double duty.”

In the same Journal for May, 1891, mention is made of a Woman’s Missionary Society in the native Church of the Southern Methodist Mission, Shanghai. “They have monthly meetings held at one of the mission homes. The officers are all Chinese women. The minimum monthly dues are ten cash, though most of the members pay more, a number of them as much as ten cents each. Their object is to support a Bible woman of their very own, as well as to stimulate and encourage each other to personal missionary work. The interest and zeal of many of the members has given new hope and new courage to the foreign ladies associated with them.”

Other efforts on these lines might be mentioned (for instance an interesting missionary society, of which Mrs. Fitch is the originator), but the above two references will suffice to show how, while home life and work are not forgotten, such organizations will bring about an enlarged horizon of knowledge and sympathies and a truer, deeper spiritual life.



## CLOSING REMARKS AND SUGGESTIONS.

The foregoing survey is by no means exhaustive, but a sufficiently wide variety of departments has been touched on to allow of instructive deductions. As, however, the limitations of more technical duties have prevented me from seeing or participating in much of the work I have referred to, I will endeavor to avoid being didactic, and trust that the foregoing review and the following sentences will be suggestive enough to enable useful inferences to be made.

1. I would suggest that the various societies report more regularly and fully to the missionary periodicals published in China (both native and foreign). Many of the denominational magazines in the home lands keep open departments, in which reports from various societies are given, methods discussed and suggestions made. It must be apparent to all how ready our native brethren are to accept hints, and how adventurous they frequently are in making experiments. Take, for example, in some gatherings the timely use of the bell, by which the prolixity of verbose speakers is restricted.

2. Would it not be well if some of the existing societies were merged into the Christian Endeavor Society? This query naturally suggests itself, as there is borne in on us (1) the admirable adaptability of the Christian Endeavor movement to the circumstances and idiosyncrasies of the native Church; (2) the fact of the value of the movement being admitted and accepted by Churches of all denominations; and (3) the manner in which it strengthens the Churches and helps in the extension of Christ's kingdom by making the individual members realize that no man liveth to himself. In view of having to prepare this paper I passed the query on to friends engaged in the work of some of the aforementioned societies, and the following are some of the replies:—

One sister says: "In my humble opinion most, if not all, of these societies (such auxiliary societies as anti-foot-binding, anti-opium, etc.) could be very well worked as committees of the C. E." One brother thinks that in his district it would be a distinct loss to merge the other societies into the C. E. S. He thinks there is a dangerous tendency in the C. E. movement to create an *imperium in imperio*. A zealous sister with, I believe, perfect reverence, writes that she wouldn't bless all these societies had she charge of the universe; she would put many of them under the C. E. S. "But," she adds, "God doesn't approve of one monopoly in sects or societies evidently, for He blesses all." She thinks that more good would be done by the W. C. T. U., Y. W. C. A. and Y. M. C. A. as separate organizations than to be swallowed up in C. E. committees.

Another sister writes: "As to the question whether such societies should be merged in the Y. P. S. C. E. One distinguishing

feature of that most successful organization must necessarily be omitted in China—the co-operation of young men and women. Another characteristic—the youthfulness of all or most of the members must also be wanting in a woman's society, unless its work is to be confined within a school or other narrow limits. In considering the form and work of an ideal society to help our Christian women and to reach out to the heathen it seemed to me that it approximated more closely to the city "Woman's Christian Association" than to any other society, and so our association was organized on that basis. However we take the liberty of borrowing ideas from other societies. . . . The Y. M. C. A. and Y. W. C. A. are on a broader basis than the Y. P. S. C. E. working for the physical, social and religious nature. So it seems to me that we need these societies in China, and will need them more and more as our Churches grow." After referring to the fact that at her station there is a Junior Endeavor Society working on precisely the same basis as the C. E. Society in America, from which the boys graduate into the Y. M. C. A. and the girls into the Y. W. C. A., our sister adds: "I am much interested in these societies which are being established in China. There ought to be ten where there is one now. There is nothing like them for calling out the strength and resources of our native Christians."

In giving these interesting and valuable opinions I would simply say that, so far as I have seen, the difficulties mentioned have been fairly met and fully overcome by the C. E. Societies, whose methods I'm more familiar with. I quote these replies to my query partly for the purpose of eliciting further information from those who have more experience of C. E. work than I have. In suggesting the query I felt that the Christian Endeavor Society in a Church might metaphorically be the ring for the bunch of keys that open the doors to avenues of usefulness, thus linking together the different organizations.

3. The usefulness of auxiliary societies will be greatly increased by their being intimately allied with Church life and work ; do not allow them to grow up outside of our Churches. We might learn much from the manner in which the Roman Catholic Church draws to itself and attaches by the closest bonds the various societies and brotherhoods that grow up in its bounds. Of course I do not imply any discouragement of interdenominational societies. There is a necessity for them. Our share of work, however, in their support can generally be done in connection with our local Church.

4. Do not allow the work of any society to usurp the place of home teaching.

5. It is no real help to a society to join it merely from sympathy with the objects to be attained. If we can't participate in the work and attend the meetings we are a dead weight, and if we try to attend all the meetings of different societies, in a place like Shanghai, we have no time for home quiet and private duties. Concentration of effort is much needed now-a-days.

6. Our societies can best be helped by discrimination as to work to be attempted. Certain philanthropic work can well be done by others. There is a danger of striking blows at the effects of evil instead of the cause of evil ; of lopping off branches instead of striving against the root of all evil. These societies will do the best work who go in for thorough conversion ; not taking up one part of a man's reformation and leaving another society to eradicate some other particular sin.

7. Some of these suggestions are of a negative nature, but it would hardly be right to dwell on the pleasing side of the helpful societies without pointing out possible dangers. The last suggestion will point to a danger, which, improbable as it may seem, may be a reality, unless care is taken. In the *Chinese Repository* for Sept., 1892, in a reference to secret associations we read : "The weakness of the Chinese government is in nothing more plainly evinced than in the fear not only of large bodies of men combined for secret and political purposes, but also of small religious sects, headed usually by men of feeble ability, whose sole object appears to be gain." The following is a telegram from Peking sent on the 18th of last month :—

"The doings of a secret society called the *Tsai-li*, professing total abstinence from wine, spirits and tobacco, possessing a membership of nearly 50,000 in Chihli province and Peking, have been exposed by certain members of the society, by which a serious outbreak in the capital may possibly be averted. Government is trying to keep matters secret at present."

This penchant of the Chinese people for secret societies, and the fear of the government respecting them, ought to put us on our guard against having anything in the organization of our societies that would minister to the inclinations of the one, or raise the suspicions of the other.

As I said before I mean this paper to be suggestive, rather than exhaustive, and so have dwelt more on methods rather than on conclusions drawn from the results of such methods being put in operation. In the grouping of the different societies there may seem to be overlapping and waste of power, but then we must remember that these societies are spread over a wide area, and really do not antagonise in the ample margins of the wide mission field. And although the methods differ and opinions regarding some points be



at variance the object is the same, and our hearts beat responsive to the desire for the salvation of China.

We are thankful that so many are working for this object, and in that work have the benefit of organizations which find for every unit in the Church a work to do, no matter how humble; organizations which benefit by the experience of the old, the robustness of the middle-aged and the verdant optimism of the young; organizations which, though implying a little more machinery, are utilising time and force to the best advantage. These organizations mean the Church at work; they mean an active Christianity suitably adapted to this age of utilitarian tendencies,—this age so full of the practical benevolences referred to in the beginning of the paper.

In all this planning and working our constant endeavor should be to be in the line of God's will. As we hear Him speaking to us in the numerous opportunities all around us may our response and prayer be: "Lord, what wilt Thou have me to do"? "May He make us perfect in every good work to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever."

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### *A Short Sketch of the Late Dr. J. Hall's Life.*

*(Concluded from p. 213. May No.)*

#### DR. HALL IN NEW YORK.

**I**N New York city Dr. George D. Dowkontt has established a home for young men and women desiring to study medicine with a view to work on the mission field.

This institution is supported by voluntary subscriptions, and has proved a great blessing, as many a missionary has been able to get the advantages of New York's large hospitals as well as the training of her best colleges at a moderate cost.

Dr. Hall was led to finish his medical course in New York and entered the above home. One rule of the institution was, that the students should be willing to carry on medical and evangelistic work in the slums of the city.

No work could be more pleasing to Dr. Hall. He chose for his field a most unpromising locality where one would fairly hold his breath to pass through. The little mission room was in the centre

of one of the large tenement districts. Poverty and suffering stared from every window. From cellar to garret up five and six flights of stairs Dr. Hall gladly travelled, looking after the poverty stricken, the sick, the dying and the dead.

For three years Dr. Hall devoted all his spare time relieving the sick and preaching the Gospel to the poor in these districts. Up to this time he was scarcely known outside the circle of those with whom he was daily associated. Shortly after he received his diploma he met Rev. S. Stone, M.D., who was carrying on aggressive work in the slums under the auspices of the Meth. E. Church.

Two kindred spirits met—men willing to devote themselves and their all to the Master's work. Dr. Hall now began regular work under the M. E. Church, and at the next conference was given control of a chapel on Madison Street. Here he set to work with a will to build up a congregation and a Sunday School, carrying on medical or dispensary work at the same time in other parts of the city. Christian New York now began to recognize in Dr. Hall a person eminently fitted to carry on mission work. His zeal, his faith, soon gathered around him a consecrated band ready to support him in whatever enterprise he should undertake. He also became closely associated with a most philanthropic movement carried on by one of the leading newspapers, the *Tribune*. The *Tribune* annually sent out thousands of waifs to the country to enjoy two weeks of fresh air.

Dr. Hall took a great interest in this movement and became a trusted counsellor of the man who had charge of the funds. He would go all through his large district seeking out the needy ones. He would then visit prayer meetings, and with permission of the pastor make a plea for the help of King's Daughter or like societies to provide respectable clothing for the occasion.

Very often he would accompany a car-load numbering from fifty to seventy children to their destination. The time travelling would be spent singing well known hymns. However much Dr. Hall's heart was wrapped up in this work it was not the work of his earlier ambition.

To work for God in a heathen land, to unfurl the banner of Christ in a land where He was not known, was his first choice.

To give up the work that he had begun, to leave the associations that had now become very dear to him, was not decided upon without a great struggle and much prayer. Two hands seemed outstretched—the heathen at home, the heathen abroad. One thought settled the question; at home there are plenty of workers, and all can hear the Gospel if they wish; abroad are millions who could not hear the Gospel if they wished. He decided, however, to leave the

matter in God's hand, and almost simultaneously two openings appeared—one to go to China under the Canadian Meth. Church, the other to Corea under the M. E. Church. He accepted the latter, and in 1891 left his native shores. Possibly no missionary ever started to his distant field followed by more prayers than was Dr. Hall. A special poem was written by that soul-stirring hymn writer, Miss Fanny Crosby, and sent to him by the author just as he was leaving. Many who came to Japan on the same ship remember the blessed outpourings of God's Spirit and the missionary enthusiasm that prevailed throughout. Not long after his arrival he was married to Dr. Rosetta Sherwood, an earnest missionary, who preceded him to Corea.

Dr. Sherwood assisted Dr. Hall in his dispensary work in New York under the auspices of the Deaconesses Home. A son was born to brighten the family hearth.

Through his letters we have been able to get some glimpses of his work in that benighted land. He had lost none of his old time enthusiasm; every sentence bristled with faith and hope, and though surrounded by all the coldness and indifference of heathenism the fire never seems to have lost its glow, his faith never seems to have wavered. He was at the scene of that great battle, Pyongyang, relieving the suffering of the wounded soldiers, when the call came in the shape of a fever. He hastened to join his family. His work, however, was done. A little later the summons came, Enough, enough, come up higher—and Dr. Hall entered into his eternal rest.

He who cares for the sparrows, and counts the hairs of our heads, will uphold by his omnipotent arm the loved ones, who mourn the loss of a husband, a father, a son, a brother and a warm friend.

GEO. E. HARTWELL.

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## Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors.*  
REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

### *Elementary Education.*

**M**ORE than one year ago notice was taken in these columns of the Report of the Committee of Ten of the National Educational Association of the United States, and attention called to the value of its suggestions concerning the teaching of collegiate studies. Another committee consisting of fifteen members



was appointed to consider the subjects which ought to be embraced in elementary schools, and the high *personnel* of this committee presaged a valuable report. A synopsis of this Report was given in *The Independent* of New York, March 28th, and was prepared by A. Tolman Smith, of Washington. His synopsis touches upon so many questions of importance to educators in China that it is herewith reprinted.

The first and third sections of the Report are strictly professional.

The second division of the Report is that which possesses general interest. Its subject, "Correlation of Studies," virtually covers the whole theory of elementary education—matter, method and purposes. The value of the discussion is, moreover, increased by the fact that Dr. Harris was the chairman of this sub-committee, and the subject, as well known by those familiar with his writings, one that has long occupied his thoughts.

The very term "correlation" suggests a unifying principle, the guide in the choice of studies and in their orderly arrangement. Where shall this be found? On this point the Report takes radical ground at variance alike with traditional views and recent theories. Of all principles that might serve, one is emphasized in the Report as essential, namely, "the correlation of the pupils' course of study with the world in which he lives"; that is, "the selection and arrangement in orderly sequence of such objects of study as shall give the child an insight into the world that he lives in, and a command over its resources such as is obtained by a helpful co-operation with one's fellows." All that counts "in other aspects under which correlation may be viewed"—as "the logical order of studies," the claims of the great divisions of human knowledge or the "symmetrical whole of studies," regard for the whole mind or "psychological symmetry"—may be conserved when the demands of the civilization of which the pupil is part and parcel, become the unifying principle in the course of study. Nor does this conception exclude other determining factors; it simply relegates them to a subordinate place. When the choice of studies and their adjustment in sequence and time have been settled by the consideration of what will best fit the pupil "to perform his duties in the several institutions—family, civil, society, the State and the Church"—the way is open for all secondary considerations. The time and means for memory training, for stimulating the imagination, the due succession of study and recreation, of mental and bodily exercises; in short, notions of psychology or of pathology assume their proper place as related to the methods or the external conditions of instruction rather than to its matter and intent.

In the discussion of the several branches of study as "educational values" the Report rises to the highest conception of what elementary education may impart to a people.

Language is placed first and foremost in the scheme of study, because "it is the instrument that makes possible human social organization," and because of the "training in mental analysis" which comes from the mastery of reading, writing and spelling even in their elementary forms. We are told:

"This is far more disciplinary to the mind than any species of observation of differences among material things, because of the fact that the word has a two-fold character—addressed to external sense as spoken sound to the ear, or as written and printed words to the eye—but containing a meaning or sense addressed to the understanding and only to be seized by introspection. The pupil must call up the corresponding idea by thought, memory and imagination, or else the word will cease to be a word and remain only a sound or character. On the other hand, observation of things and movements does not necessarily involve this two-fold act of analysis, introspective and objective, but only the latter—the objective analysis."

And again:

"What we mean by things first and words afterward is therefore not the apprehension of objects by passive impressions so much as the active investigation and experimenting which come after words are used and the higher forms of analysis are called into being by that invention of reason known as language, which, as before said, is a synthesis of thing and thought, of outward sign and inward signification."

Thus boldly and openly is the gauntlet thrown to those who claim for science the virtue of content and prate of language as an empty form.

It is not, however, upon the word side of language that the stress is here laid, rather is it upon the mastery of "literary works of art possessing the required organic unity and a proper reflection of this unity in the details, as good works of art must do"; works that "portray situations of the soul, or scenes of life, or elaborated reflections, of which the child can obtain some grasp through his capacity to feel and think, although in scope and compass they far surpass his range."

These lead him upward "as spiritual guides," or they throw him back upon himself with new insights into his own nature or draw him into sympathetic union with his fellow-beings.

The value of formal grammar is recognized, but its excess condemned. It "should not be allowed," says the committee, "to usurp the place of a study of the literary work of art in accordance

with literary method. The child can be gradually trained to see the technical 'motives' of a poem or prose work of art, and to enjoy the esthetic inventions of the artist," the idea that gives his work "organic unity; the collision and the complication resulting; the solution and *dénouement*." This may and should be done without technical terms. Moreover, in this esthetic analysis the esthetical element is revealed; for in literature, as in all high art, the esthetical is the form of the ethical and awakens in the soul the passion for moral order by the very concealment of the purpose. This noble conception of the mission of literature, which may be realized through the school for every child, justifies the place assigned by the committee to language.

The second study in the course should correlate the child with nature, and here arithmetic, the measuring and counting agent, is essential. But the report makes short work of "arithmetical conundrums," and would abridge "arithmetic pure and simple" in favor of algebra. The effect of excessive drill in the rudiments is declared to be "arrested development at the mechanical and formal stage of growth" and the loss of capacity for "higher methods and wider generalizations."

The introduction of algebra in the seventh and of a foreign language, preferably Latin, in the eighth year, would in effect reduce the period of mere elementary study and impart to it more of the spirit of the higher education, since this goes ever with the traditional culture studies.

Of the remaining studies two only, geography and history, are classed with the essentials. The former, the link between the organic and the inorganic world, is to be taken up first on the human rather than on the dynamic side. "It is a mistake," says the committee, "to suppose that the first phase of geography presented to the child should be the process of continent formation;" and as if this were not enough they add:—

"The industrial and commercial idea is, therefore, the first central idea in the study of geography in the elementary schools. It leads directly to the natural elements of difference in climate, soil and productions, and also to those in race, religion, political status and occupations of the inhabitants, with a view to explain the grounds and reasons for this counter-process of civilization which struggles to overcome the difference."

Naturally, as the course proceeds, history becomes more important than geography, since it "relates to the institutions of men, and especially to the political state and its evolution." Through the study of history the child sees himself projected, as it were, into "the larger, corporate, social and civil self."



Says the report :—

“To teach history properly is to dispel this shallow illusion which flatters individualism and to open the eyes of the pupil to the true nature of freedom, namely, the freedom through obedience to just laws enforced by a strong government.”

The committee would round out the course in history by oral lessons on the salient points of general history. This again, like the proposition to bring Latin and algebra into the elementary course, is a recognition of the essential unity of educational work; a deeper recognition even than that advocated by President Eliot, as it provides for unity in the spirit of culture instead of through the teaching-agencies. This unity has been unconsciously maintained by the conception of world history as taught in the past. Dr. Harris says :—

“It was the conception of the great Christian thinker, St. Augustine, who held that the world and its history is a sort of antiphonic hymn, in which God reads his counsels and the earth and man read the responses. He induced Orosius, his pupil, to sketch a general history in the spirit of his view. It was natural that the Old Testament histories, and especially the chapters of Genesis, should furnish the most striking part of its contents . . . . To commence history with the Garden of Eden, the fall of man and the Noachian deluge, was to begin with what was most familiar to all minds and most instructive, because it concerned most nearly the conduct of life. Thus religion furnished the apperceptive material by which the early portions of history were recognized, classified and made part of experience.”

Says the report :—

“Whatever new light may be thrown upon the records of the past, future versions of general history will not desert this standpoint, even if they take as their basis that of ethnology and anthropology; for these, too, will exhibit a plan in human history, an educative principle that leads nations toward freedom and science, because the Creator of nature has made it, in its fundamental constitution, an evolution or progressive development of individuality. Thus the idea of Divine Providence is retained, though made more comprehensive by bringing the whole content of natural laws within his will as his method of work.”

Of science, drawing, music, physical culture, etc., it must suffice to say here that their place in this system is secondary. An hour a week for each gives them, in the judgment of the committee, due consideration. As to the scientific method for which so much is claimed in many quarters the Report says :—

“The true method has been called the method of investigation; but that method, as used by the child, is only a sad caricature of

the method used by the mature scientific man . . . . An attempt to force the child into the full scientific method by specialization would cause an arrest of his development in the other branches of human learning outside of his specialty."

The position is reiterated in many striking forms and finally emphasized by the place accorded to the exact, critical method. In the earliest years of the elementary school, says the Report :—

"Natural science should be approached rather in the forms of results with glimpses into the methods by which these results were reached. In the last two years (the seventh and eighth) there may be some strictness of scientific form and an exhibition of the method of discovery. The pupil, too, may, to some extent, put this method in practice himself. In the secondary school there should be some laboratory work. But the pupil cannot be expected to acquire for himself fully the scientific method of dealing with nature until the second part of higher education—its post-graduate work."

Such is in general the conception of the work of the elementary schools presented by the Committee on "Correlation." The term has been taken here in its true sense and not as a misnomer for artificial adjustments. The system, justified and explained by making the civilization the central idea, is consistent and rational. The arguments it supplies for the studies approved by experience are so strong and satisfactory that the radical departures for which it also calls are in danger of being overlooked. It carries a protest against excessive drill and the mania for details, it provides for shortening without impoverishing the elementary course, it stands first and last for training that is humanizing rather than specializing, and it makes will the driving force in the child's progress. The Report will be opposed, incidental features were opposed in the committee itself, as is indicated by modifications or dissenting views expressed over individual signatures. It was opposed in the Cleveland meeting of the superintendents' department, Dr. De Garmo in particular voicing the cry of the "moderns" that it ignored "interest" as a prime force and "real things" as the chief matter of education.

But the report has cleared the air of the vague and the pretentious; to term its positions mere assertion will not suffice; the opposite must show itself grounded in reason or in adequate experience.

Washington, D. C.

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*Chemical Terminology.*

*Editors* EDUCATIONAL DEPARTMENT,  
MISSIONARY RECORDER.

On page 189 of the RECORDER for April there is a statement in your editorial remarks which places me in a false position. The statement is as follows: "It is a great pity there should exist these rival sets of chemical terms in which the names of 14 elements differ. If Dr. Kerr had only delayed the publication of his work on Chemistry for a month the negotiations that were being carried on respecting terms would have been brought to a successful issue, and a compromise would have easily been effected, securing entire harmony," &c.

I have to say in regard to this statement that—

1st. Before publishing my work on Chemistry (1870-1871) I wrote to Mr. Fryer proposing that an agreement should be come to in regard to terms. He replied sending me a copy of his terms and stating that the Chinese who superintended the publication of scientific works objected to many of mine, but that he had no power except to advise. This of course placed me in a position where it was impossible for me to do anything further.

2nd. The correspondence between Mr. Fryer and myself in 1869-70 cannot be called "negotiations for a compromise," because the only arrangement that could be made was the adoption by me of the terms used by Mr. Fryer.

3rd. The statement that the term 磺 "was uselessly and gratuitously invented, and not even phonetic or to be found in the dictionary," is not correct. Although not distinctly stated the inference is that it was invented by me, or my Chinese writers. I adopted it from Dr. Hobson, in whose books it had had currency for not less than fifteen years. I made it a rule to employ, when possible, terms already in use to avoid confusion.

I do not know what dictionary the writer uses in which he does not find the term. Williams gives it in both his Canton and Mandarin dictionaries, and says in the latter that it is "limited to *Lau-wong*, or sulphur, for which alone it is now used."

4th. I have looked forward to the Medical Dictionary now being prepared by committees appointed in 1890; by the Medical Missionary Association for the final settlement of medical and chemical terms; and I hold myself in readiness to conform to the final decision of those committees. I have had a medical dictionary (English and Chinese prepared by Dr. Wan Lun-mo and myself) in manuscript on my table for three or four years, delaying its publication until these committees have decided on terms.

J. G. KERR.



(The statements in the RECORDER for April are substantially correct, having been drawn up from press copies of some of the letters written. Whether the words "negotiation" and "compromise" are properly used with respect to the correspondence that was carried on is pretty much a matter of opinion.

As regards the use of 硫 for sulphur it is not the authorized character. The great authority on such points, next to the *Imperial* or *K'ang-hi's* Dictionary, is the correct text of the *Pên-ts'ao*, which gives 硫黃 for sulphur; the latter character being merely descriptive of its colour. There is no allusion to sulphur under the character 硫 in the *Imperial Dictionary*. The fact that Dr. Kerr follows Dr. Hobson and Dr. Williams does not necessarily make him right, although it is a justifiable precedent. Dr. F. Porter Smith in his "*Contributions to Materia Medica*, &c.," tells us on page 207, under the head of sulphur, "Much tinkering of Chinese characters is practiced by sinologues; thus the second character 黃 is often written 硫, &c., &c." If 硫 is used locally at Canton, where Drs. Hobson and Williams obtained their ideas, the fact carries no weight or authority over the rest of the empire.)

J. F.

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### Notes and Items.

IN a letter from Rev. Dr. H. H. Lowry, of Peking University, the suggestion is made that it would be well to agree upon a term which would be the Chinese equivalent of B.A. (Bachelor of Arts) and which could be conferred upon students graduating from our colleges. Dr. Lowry has suggested the title of Hsiu-sz (秀士), which has a marked resemblance to the first degree given in the Chinese competitive examinations. If any degree at all is given to graduates it is obvious that it should be one upon which all will agree, and the term proposed by Dr. Lowry is perhaps as good as any. Whether or not it is possible for us to originate a term which will be used in that roseate future when the Chinese government shall itself adopt a term to be conferred upon the graduates of its great colleges, is perhaps open to serious doubt. Some have suggested that it would be well for us to wait in this matter until the government can be persuaded to take action, and for the present to confine ourselves to the giving of diplomas which will certify to a certain specified grade of work having been done. Even in Europe the giving of degrees was not originally intended to be a work of honor but simply to distinguish those who were qualified to teach in certain branches. The Bachelor of Arts signified the passing of the initiation stage, and the Master of Arts represented an additional course of discipline and examination. Pope Gregory IX (1227-41) is said to have conferred the first degrees which were given, and even to this day the see of Rome claims universal academic power, and is accustomed to confer degrees at pleasure upon its learned priests. It would seem that some definite and indisputable authority, whether ecclesiastical or governmental, should be the origi-

nator and guardian of such a term. As our Association is representative of all the new educational work in China its seal upon a term would probably be enough to bring it into general use. What shall this term be?

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Handsome new buildings have been erected by the English Baptist Mission at Ching-chow Fu, Shantung, for a theological training school and school buildings. On the premises of the college is a museum of natural history specimens, electrical machinery, models, etc., which reflects great credit on those concerned, and is very successful in attracting crowds of all classes of Chinese, and is thus an educative agency of no little value.—*N.-C. Daily News*, May 8th.

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The account given in *The Academy and Athenæum* of Jan. 31st concerning the discovery of a new gas in the air by Lord Rayleigh and Prof. Ramsay shows the progress which science is making, even in subjects which have been supposed to be thoroughly exhausted. It seems almost incredible that this gas, to which the name Argon is given, should have remained undetected so long. As early as 1785 Cavendish had discovered an inert gas which was present in the nitrogen of the air and could not be reduced to nitrous acid, but his investigation did not lead to the separation of it as a distinct substance. The basis upon which the discovery was made was the difference between the weight of nitrogen eliminated from chemical compounds and that prepared from atmospheric air. The difference was slight, being only in the proportion of 230:231, but it was regular and invariable. A process of two days' length is necessary to obtain it from the air. Argon is said to be a colorless gas, specific gravity 19.90, slightly more soluble in water than nitrogen and capable both of liquefaction and solidification. As yet it has been impossible to make it combine with any other substance, and hence the name Argon (inert) has been given to it. If it is finally proved, as is now supposed, that its molecule is monotomic a revolution will be made in the supposed law of periodicity. This remarkable discovery not only reflects great credit upon its discoverers but shows the progressive character of science. As new facts are being discovered new books need to be made or old ones revised. Scientific books ought not to be printed in the old fixed characters which are cut in wood, nor even in the new stereotype which will not allow of rapid change being made on existing pages. Only the latest works ought to be translated into Chinese and all old ones discarded or severely revised.

J. C. F.

A Prospectus of the Hwui-wen Medical School of Peking has been issued in Chinese. This school is the medical department of Peking University, and is to be in charge of Dr. Robert Coltman, of the An-ting Hospital. Five local doctors are on the faculty of instructors, and their wide reputation will give this school an immediate standing. It is intended to teach all the studies through the medium of the Chinese language instead of in English as has been the usual custom in such schools in Hongkong, Formosa, Tientsin and other places. This will be a great saving of the students' time, and will allow many to complete the course, who would otherwise be debarred by an inadequate knowledge of English. The tuition of the school is not to be free as has been usual in mission schools and hospitals, nor is the bad system of the Chinese government in paying students to be perpetuated, but a good sum is to be charged. \$50 is required for the first year, \$40 for the second and \$30 for the third and fourth years. The descending scale of charges is made doubtless as an inducement to students to complete their whole course. It is expected that the school will open in the fall of this present year, and we sincerely wish it the highest success. The experiment of teaching wholly in Chinese will be regarded with interest both by educators and by all foreign practitioners in China. Its effect upon the quality of men graduated and upon their inducement to advanced work after leaving school will be watched with sympathetic attention.

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The latest addition to the Educational Association's list is a Chinese work on botany, which forms the hand-book for the series of four botanical wall charts. This treatise was commenced under the direction of the School and Text-book Series, but owing to the pressure of other work its publication has been delayed year after year. It is complete in itself, being illustrated by beautifully clear and well printed photo-lithographic reductions of the original pictures, so as to make it entirely independent of the charts, although of course it is very much better used in connection with them for class teaching. These four wall charts ought to adorn every high-school or college in China. The labour involved in the preparation of this volume has been considerable, but the General Editor will feel amply repaid if he finds it generally adopted and made use of. It is almost the only Chinese text-book available for this interesting science.

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## Correspondence.

## NEW TESTAMENT REVISION.

To the Editor of

"THE CHINESE RECORDER."

Tientsin, April 29th, 1895.

DEAR SIR: I sincerely trust that the revisers of the New Testament will follow the Greek text in the passages where Christ is said to have died *for* us. As you well know in nearly every case the Greek text has *ὑπὲρ* and not *ἀντί*; and we know that these terms are almost invariably given in Chinese, whether *Wên-li* or Mandarin, by 代 or 替. As the character 爲 exactly corresponds to the Greek *ὑπὲρ* why should it not be used?

The places in the epistles where the Mandarin needs correction are, in my opinion, very many. I trust the revisers will be more anxious to give a true rendering of the original than to give their own interpretation of the text. I would ask any one who knows his Greek Testament whether he thinks that Rom. iv. 25 (last clause) is faithfully rendered either in Mandarin or *Wên-li*? This is only one instance. There are many such. Of course it is right to make the original intelligible to the Chinese, but it is of more importance surely to be faithful to the original.

Yours,

A. K.

## Our Book Table.

We have received a copy of a Dictionary of the Amoy Dialect, by Rev. J. V. N. Talmage, D.D., of which we should be glad to give a worthy notice, but that our knowledge of the Amoy dialect is too exceedingly limited. The book is in Romanized, well printed in large type, and not crowded, and being the work of one of such experience and ability as the late Dr. Talmage we should imagine that it would be a great help to the students of the Amoy dialect.

It is in quarto size, 472 pages, with radical index at the end, and is a valuable addition to the already voluminous aids to the acquisition of the Chinese language.

基督道摘要. *Outlines of Christian Doctrine.* By Rev. James Ware. American Presbyterian Mission Press. Published by the Christian Vernacular Society of Shanghai. Price 2 cents.

Mr. Ware has prepared in simple Shanghai Vernacular a little book which will be found very useful in teaching the principles of Christianity. The book has nine short chapters treating of God, the Creation, the Bible, the Covenants, Jesus Christ, the Holy Spirit, How to become a Disciple of Christ, the Church, and Eschatology. The book is scriptural and catholic, and while it covers much the same ground as some of the catechisms, has the advantage of being in a more readable form.

J. A. S.

*The Religion of the Body* and other lectures. Addressed to young men and women, by Rev. John Stevens. Shanghai: American Presbyterian Mission Press. Price \$1.

In the one hundred pages of this closely printed volume we have presented for perusal eighteen lectures, ranging over an interesting variety of important subjects. The lectures on "Marriage," "Seeing and Believing," "The New Incarnation," and "Worship," we found specially helpful; but it is out of place to select favourite lectures, as doubtless each reader, according to his or her own experience, will

come upon portions which find an echo in the inner sanctuary of the heart. The volume before us will be appreciatively read by many besides Mr. Stevens' own congregation, and we doubt not it will be welcomed by not a few of our missionary brethren (among whom Mr. Stevens has many warm friends) who in brief visits to Shanghai naturally find their way to Union Church and thankfully listen to the earnest, thoughtful words and faithful appeals of one whose important labours we ought all to prayerfully remember.

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## Editorial Comment.

It was hoped that with the ratification of the treaty on May 6th the political horizon would become clearer; but with the menacing and unaccountable action of the Russian fleet and the recent declaration of a republic in Formosa we feel the air is by no means clear. At no time during the recent war was it safe to prognosticate, the forecasts of many ending in dismal nothingness; and now, even more than before, the unexpected may happen. In this state of uncertainty we are glad to know that the Hon. Mr. Foster is expected to accompany Lord Li to Formosa and give his advice in the consultation with the Japanese officials as to the handing over of that island.

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To many one of the surprises of the war was the fact that the real resources of China were never utilised. When thoroughly awakened the officials expended their energy in impracticable suggestions, and the din of the Japanese cannon was answered by the feeble sounds proceeding from the many

gingal manufactories! The puerility of those in power, therefore, made many of the friends of progress regret the retrocession of the conquered portion of Manchuria. From all we have heard of the code of law, public works and various reforms suggested by the Japanese—some in a state of cogitation, others in the more developed stages of administration—it is apparent that retrocession means retrogression.

\* \* \*

MANY, however, are hopeful that China's eyes have been opened; that, having learned by bitter experience the necessity of adopting Western methods, there will be a development of the agricultural and mineral resources of China that with native enterprise, aided by foreign ingenuity and unrepressed by conservative and unscrupulous officials, mills and factories will spring up, railways will bring the remote corners of the empire in business touch, and the water ways of China instead of being a menace will be a mighty factor in driving away famine. The surprises of

the exchange, reminding us of what was predicted as "to the possible ascendancy of the yellow man with the white money over the white man with the yellow money" would also seem to open up a bright industrial future to China. But when so much is said of the improvement of the material conditions of China we must not forget to place a higher importance on the spiritual benefits of Christianity; for those nations who waxed rich and forgot God have had many a grievous fall.

\* \* \*

THE third conference of the officers and representatives of Foreign Mission Boards and Societies was held in New York city in February of this year. No less than 20 Societies were represented, and it is an encouraging sign of greater sympathy and fraternity on the part of Christians at home, which we hope may yet result in co-operation. These conferences will certainly lead to a better understanding of each other's methods and to the avoidance of certain unwise measures, the result of ignorance. The subjects discussed were:—The Japan-China War, Industrial Missions, Self-support in Mission Churches, The Proposed National Church in India, and Motive in Foreign Missions.

We have not space to refer to the discussions *in extenso*, but there is food for thought in a quotation from Dr. Mateer's remarks, made during the recent Conference of Missionaries in Shantung, which we here reproduce for our readers: "One of our hardest duties is to exhort Christians to submit to persecution and extortion. It is very difficult for one scot-free from such treatment to exhort one very sorely tried to endure his trial. In refusing help we should be very careful not to give an impression of lack of sympathy. I have observed that about the worst thing for the progress of the Gospel

is to have a persecution case taken up successfully and the persecuting party punished. It is almost invariably the end of the Gospel in that neighborhood."

\* \* \*

It is very unlikely that any of the readers of the RECORDER will be influenced by the fallacious criticisms which have appeared in the secular press with regard to the newly-started "T'ien Tsu Hui"; but all of them, we feel sure, will be grateful to the Rev. Arnold Foster for his able reply in the columns of the *N.-C. Daily News* of 6th May. After pointing out the true position of all sensible people to the much-referred-to waist-binding custom Mr. Foster shows how the reasoning in favor of standing aloof from reforms in China so long as certain evils exist in the home lands, tends to the repression of all generous instincts to lift up people of another race than our own above the level of the lowest class of the community from which we have come.

\* \* \*

WE have much pleasure in welcoming back to his home and many friends the Rev. Y. K. Yen, whose tour in Britain and America must have given a stimulus to anti-opium agitation and deepened home interest in foreign missions. We trust that the particulars he gave at a meeting of welcome in Shanghai will be translated and amplified for the benefit of our Chinese friends. We understand that in England Mr. Yen visited 52 cities and made 59 addresses at anti-opium meetings; 33 addresses were delivered in meetings called for other objects, such as temperance; whilst 20 audiences met to hear of Christian work in China. Much as Mr. Yen has studied and travelled he has an oriental way of looking at things and a charming *naïveté* in recounting his experiences. We are glad to hear that in his special mission he met with only rare and futile



opposition, and that he was everywhere well received; only on few occasions receiving rude treatment.

\* \* \*

It will be of pleasurable interest to our friends who are engaged in the preparation of Christian literature to know that several instances have come under our notice in which in conducting regular services Chinese speakers have used

with much success illustrations from current Christian literature. The *Missionary Review* (中西教會報) has been largely used for this purpose; whilst the text and subject matter of closely-listened-to addresses have been provided by biographies from the "Witness" series (自歷明證) in course of publication by the S. D. K.

## Missionary News.

Our village Church is situate some forty-five *li* north-west of Ch'u-cheo (徽州), Anhwei. It is on the main road constructed by Chu Tai-tsu, the founder of the Ming dynasty, and leads right up through Shantung province on to Peking. Since the outbreak of hostilities with Japan our work has necessarily been conducted with prudence, and all itinerating in the northern regions has been temporarily suspended. The native Christians have, however, borne daily testimony. They have made trips into the country with the native evangelist, and have had their faith strengthened through persecutions. Adjoining the humble building known as the *Yesu t'ang* one of the native Christians is landlady of an inn, where hundreds of weary travellers *en transit* pass the night. I have with these poor and honest travelling folks spent some of the brightest hours of my missionary life, conversing confidently and sympathetically with them, *always* finding a way to speak of the love of God and to point them to the compassionate loving Saviour with whom such weary ones ever find rest unto their souls.

W. R. HUNT.

### CHRISTIAN ENDEAVOR.

#### Annual Meeting.

Shanghai, June 22nd, 23rd, 1895.

#### PROGRAMME.

#### Saturday, a.m. (Foreign.)

1. Devotional.
2. Address. Miss Morton, Ningpo.
3. Address. Miss Butler, Nankin.
4. Address. Rev. T. W. Houston, Nankin.

p.m. (Native).

1. Devotional.
2. Address. Rev. Mr. Sz, Shanghai.
3. Address. Mr. Zi, Ningpo.
4. Native preacher, Nanking.
5. " " Chinkiang.

#### Evening. BUSINESS MEETING.

1. Report of General Secretary.
2. Election of Officers.

#### Sunday, a.m.

1. Sermon. Rev. W. H. Cossum, Ningpo.

p.m. Rally.

#### Short Addresses.

#### Reports from the Field.

The following hymns will be sung at the meeting at 3 o'clock on Sunday: "Jesus shall reign," and "Take my life and let it be."

The following Scripture passage will be read: Luke x. 2.

These are announced that Endeavorers all over China may unite with us in simultaneous worship.

The Secretary will be pleased to receive notice from any one interested in the work who expects to be present.

Of course all Endeavorers, native and foreign, are entitled to full seat and voice in the meetings.

All Christian workers are cordially invited to be present.

It is requested that statistics of all C. E. Societies that have not been reported be sent to the Secretary.

*United Society of C. E. for China.*

Rev. J. STEVENS,  
*President.*

Rev. W. P. BENTLEY,  
*General Secretary.*

Shanghai, May 23, 1895.

#### CHINA'S CRISIS.

Appeal for Missionaries for China.

*To all Protestant Churches of  
Christian Lands.*

In May, 1890, the General Conference of Missionaries assembled in Shanghai, and representing the 1296 Protestant missionaries then in China, issued an urgent appeal for 1000 men within five years; and appointed a permanent committee to observe and report the results of the Appeal, consisting of:—

Rev. J. HUDSON TAYLOR, of  
Shanghai.

Rev. Wm. ASHMORE, D.D., of  
Swatow.

Rev. H. CORBETT, D.D., of  
Chefoo.

Rev. C. W. MATHER, D.D.,  
LL.D., of Tunchow.

Rev. C. F. REID, D.D., of Shang-  
hai.

At the same time the lady missionaries of the Conference put forth an appeal for additional lady workers.

The five years have now elapsed, and the Rev. C. F. Reid, D.D., has carefully collected and tabulated the returns. From these it appears that 45 Societies have sent new workers to China since May, 1890. Some unconnected missionaries have also come out. Including these the following numbers are reached:—

Male missionaries .....	481
Wives of missionaries ..	167
Single ladies .....	505 672

Total in five years 1153

These numbers do not exactly correspond with the appeal; only 481 of them being men: God knew the needs of China, and sent those He saw would be most helpful. The answer therefore is a gracious response, and shows what may be done by united prayer and effort; and thus adds to our responsibility to use these means still more largely for the advancement of the Redeemer's Kingdom in China. An important crisis in China's history has been reached. The war just terminated does not leave her where she was. It will inevitably lead to a still wider opening of the empire and to many new developments. If the Church of Christ does not enter into the opening doors others will, and they may become closed against her. We would reiterate some of the earnest words of appeal, written five years ago, which have to-day on the eve of great changes and of great opportunities still more urgent weight and should lead to more vigorous effort.

The Conference said in 1890:—

"Realizing as never before the magnitude of China and the utter inadequacy of our present numbers for the speedy carrying into execution of our Lord's command, 'Go ye into all the world and preach the Gospel to every creature'; therefore,

"Resolved, that we, the four hundred and thirty members of the Missionary Conference, now in

session in Shanghai, earnestly and unanimously appeal to you to send out speedily as many hundreds as can possibly be secured of well qualified ordained men." . . .

"We appeal to young men to give themselves to this work . . . to individual congregations to greatly increase their contributions for the support of one or more of these men ; to Christian men of wealth to prayerfully consider the duty and privilege of giving themselves personally to this work, or of supporting their representatives."

"This Conference . . . would also present a direct appeal to the home Churches for lay missionaries. . . . It would point to the many millions of our fellow-men who have never heard the Gospel of the Grace of God ; and to some millions more who though they have possessed themselves of some portions of His word still fail to comprehend its meaning for want of some one to guide them." . . .

"We appeal then to our lay brethren . . . to solemnly ask themselves whether for the greater glory of God they are not called to meet this pressing need and to devote themselves, their service and their wealth to this missionary enterprise in China."

To the above earnest words we add the following extracts condensed from the Appeal of 204 Lady Members of the Missionary Conference :—

"We . . . come to you, our sisters in Christ, with an urgent appeal on behalf of the . . . women and children of China." . . .

"Beloved sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness as we see them, mere human pity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and *that* we plead—the constraining love of Christ. We who are in the midst of this

darkness that can be felt send our voices across the ocean to you, our sisters, and beseech you by the grace of Christ our Saviour that you come at once to our help . . . That the Holy and loving Spirit of God may incline your hearts to respond to His call is our earnest prayer."

To the above extracts we will only add the last paragraph of the appeal of the Conference for one thousand men :—

"We make this appeal in behalf of three hundred millions of unevangelized heathen ; we make it with all the earnestness of our whole hearts as men overwhelmed with the magnitude and responsibility of the work before us ; we make it with unwavering faith in the power of a risen Saviour to call men into His vineyard and to open the hearts of those who are His stewards to send out and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it."

Time is passing. If 1000 men were needed five years ago they are much more needed now. Of the 1296 missionaries in China only 589 were men ; and of them not a few have entered into their rest, or have returned home from various causes. In view of the new facilities and enlarged claims of China the next five years should see a larger reinforcement than that called for in 1890. Will not the Church arise and take immediate and adequate action to meet the pressing needs of this vast land ?

On behalf of the Permanent Committee,

J. HUDSON-TAYLOR.

Shanghai, May, 1895.

ANNUAL REPORT OF THE CENTRAL  
CHINA CHRISTIAN MISSION.

REV. JAMES WARE.

The Seventh Annual Meeting of the above Society was held at Nankin, May 9-12, 1895. The



number of missionaries present was not large, owing to sickness and the absence from China of several members of the Mission. The meetings were characterized throughout by mutual love and harmony, so that all the business of the convention was disposed of without a hitch.

The President, Dr. Butchart, in his presidential address said: "In taking a retrospect of the past year we find that while we have been in the midst of wars and rumours of wars our work has gone on with but little interruption. We began the year but poorly supplied with the financial elements of success, yet God who supplieth our every need has given us, it seems, all we needed. The evangelistic school and hospital works are all in flourishing condition, and by the grace of God much has been accomplished."

Speaking of the various problems of mission enterprise Dr. Butchart said, "Mission work at the best is a complicated problem. It is getting to be a mighty campaign, the rules of which are being gradually reduced to a science; and every knowledge of the metaphysical sciences, physical sciences and mechanical arts are being brought in as allies in the fight."

In the course of an able paper on "Christian Literature in China" Rev. E. T. Williams said, "Christianity having come to China has already made itself felt in the education of the empire. Thousands of girls moreover are learning to read who would otherwise not be able to recognize a character. Thousands of men and boys too are being introduced to the world of letters by the missionary" . . . . "The Christian Church has already supplied China with a great amount of good literature, but there is still a great demand for more." The writer pointed out that the greatest need was for commentaries on books of the Old Testament and

for works of a devotional character. "There is room too for many treatises on political, social and industrial problems. This is the realm of applied Christianity. These are the living questions at home. They must become so out here. We must teach the Chinese how to increase the happiness and comfort of life and show them that Christianity does do this; that it is profitable for all things having promise of the life that now is and of that which is to come."

Mrs. E. T. Williams in the course of a deeply interesting paper on "Christianity in Chinese Homes" showed how the Gospel brought about the moral, physical and intellectual salvation of the home. The convention voted the printing of the paper, so it is not necessary to notice it here at greater length.

#### *Our Difficulties.*

A symposium on "Our Difficulties" in the work elicited the following valuable information.

#### *School Work.*

Rev. F. E. Meigs gave the following as the principal difficulties in connection with boarding-school work:—

1. To secure regular and continuous attendance.
2. Difficulty of securing anything like a satisfactory government of the school.
3. The fact that the majority of the boys are from non-Christian homes is a most serious difficulty.
4. The fact that the boys are fed and cared for not only cultivates in them a disposition to laziness, but has a tendency to eradicate from their hearts what little appreciation they have.
5. Difficulty of getting trustworthy servants for the domestic department of the school.
6. Difficulty of getting Christian teachers even for the foreign branches.

7. Difficulty to preserve one's equilibrium under the most trying circumstances.

Concluding, Mr. Meigs said, "A manager of a boarding-school in China to be a success should have the meekness of Moses, the faith of Abraham, the wisdom of Solomon and the patience of Job."

#### *Medical Work.*

The principal difficulties in connection with the medical department as presented by Dr. Macklin were four, namely:—

1. Difficulty of getting the patients to submit to operations, and

2. To submit to prescribed treatments.

3. Difficulty of getting suitable native helpers to work among the patients to teach the Gospel.

4. Native Christians consider the medical work to be for their special benefit, instead of regarding it as an example to them.

#### *Woman's Work.*

Difficulties in the work among Chinese women. Mrs. James Ware gave the following from her own experiences in this branch of work:—

I. The difficulty of making the acquaintance and gaining the affection of the Chinese women.

II. How to help the Chinese women to overcome the fear of ridicule experienced by them directly they begin to show an interest in the Gospel.

III. Difficulties from the social customs of the Chinese such as those which arise from the employment of middlemen in marriages. The marriage of Christians with heathens, polygamy and the baneful custom of foot-binding.

IV. Difficulty of finding employment for old women and girls who before conversion were employed in making all kinds of articles for idolatrous purposes.

#### *Pastoral Work.*

Difficulties connected with pastoral work in China. Rev. James Ware, of Shanghai, gave the following difficulties under the above heading:—

1. How to obtain the confidence of the native Christians.

2. The native Christians only imperfectly understand the great themes of the Gospel.

3. Difficulty of getting them to realize their responsibility to the Church.

4. Tendency on the part of many of the native preachers to crowd out the Gospel message by purely ethical teaching.

5. Failure to appreciate the true character of sin.

6. Tendency to cling to old superstitions.

7. How to appear impartial before the native Christians.

8. How to remedy the constant indebtedness of the native Christians.

9. How to exercise discipline.

#### *Facts from the Field.*

"At Feng-yang city I received the usual treatment. Was refused admission into every inn in the city. Went to the magistrate and was received, but in rather discourteous manner. On seeing in my passport that I was a physician he recommended the Taotai to have me see his eyes. In the Yamén I found a number of people who had met me in Nankin. One of whom went security for me to get an inn.

Near Ting-yuen Hsien, about 100 miles from Nankin, I met an old man, who asked me if my name was not Mr. Beh (cedar tree). I had restored sight to his son, and he had been writing to thank me. I entered the city where but two years before I had entered and was stoned. I had scarcely got seated when one after another, old patients whom I had treated in Nankin, called upon me, bringing

their friends. But best of all, a woman, who was an inquirer of the Presbyterian Mission at Nankin, came in, and like Lydia, constrained us to go and live at her house, where she had a large circle of relatives who had never heard the Gospel. She was earnestly letting her light shine, and her mother-in-law believed."

JAMES BUTCHART, M.D.

"It was a great pleasure to administer the ordinance of baptism to four men during the year, three of whom, at least, seem faithful, two of them markedly so."

W. P. BENTLEY.

At the Chinese New Year "the Chinese Christians organized a native missionary society, and those present pledged some 100 cash per month each, a very good sum for men whose earnings will not average over \$4.50 Mexican per month. Others who were not present have since added their subscriptions."

A Chinese gentleman in official employ arrived in Nankin a short time ago on business from Hupeh. "He called at our South Gate chapel and requested to see a missionary. Bro. Chen brought him to me. He said his ancestors were Christians in a land called Kehling-wei, but that Mohammedans had carried them away and sold them as slaves in China." "We have lost our ancestral religion," he said, "and I want to recover it." On inquiry I found that the country referred to is Southern India. His ancestors were therefore St. Thomas Christians. He returned to his home with considerable Christian literature, but hopes to return to Nankin. He has since written to Bro. Chen thanking him for his services and exhorting him to diligence in preaching the Word. During the year it has been my privilege to lead five persons to Christ.

E. T. WILLIAMS.

"On the afternoon of our arrival in Chao-hsien I was about to be captured and summarily dispatched as a Japanese spy, but the Lord graciously restrained the people from violence, and the only inconvenience this incident caused us was our inability to get a resting place for the night. My passport was sent to the acting magistrate, who promptly sent a runner to inform the innkeeper of our right to stay where we pleased. My would-be patriotic spy-catcher was much chagrined at this, as he had hoped to cover himself with glory and pocket a reward of fifty taels into the bargain. He afterwards came to my boat and publicly apologised. I stayed in the city five days and did some good work."

T. J. ARNOLD.

"A lady living between our house and Hsia-kuan (a distance of about four miles) has requested me to stay there on every trip to Hsia-kuan, and use her house in every respect as though a chapel. I can always secure a good audience there composed of the neighbouring women."

MRS. WILLIAMS.

"During Chinese New Year I received between 200 and 300 callers (Chinese women), and have had some almost every day since."

MISS LYON.

"One of the girls from our day-school was taken away from the school because she refused to accompany her mother to some neighbours' houses where she had been engaged to make incantations before the idols. The child had learned to know the true God, and so positively declined to take part in any idolatrous worship. During the year one old lady, Mrs. Liu, was led finally to decide for Christ by the kindness of the Bible woman. She said, 'I shall never forget how Mrs. Li came to



see me when I was sick, and how she knelt down on my dirty floor and prayed for me."

Miss Yang, who was said to be possessed with a devil, is now sitting at the feet of Jesus, clothed and in her right mind. When we first found her she was chained hand and foot to a post in the centre of a filthy room. Altogether five women were led to Christ during the year."

MRS. LILLIE WARE.

Dr. Tsen, a native physician from a small lonely island in the month of the Yang-tsze, has come all the way to Shanghai to invite me to his home to preach and to open a mission station. He has become deeply interested in Christianity by reading Christian literature. Others at his home have also been deeply stirred up by his earnestness to seek salvation.

JAMES WARE.

#### STATISTICS.

Baptisms during the year...	...	91
Church Members ...	...	111
Inquirers ...	...	25
Day and Boarding Scholars ...	...	94
Sunday School Scholars ...	...	97
Out-patients ...	...	6,639
In-patients ...	...	257
Donations by Native Christians		\$37.63

#### Requests for Prayer.

The following requests for prayer have been made by various members of the mission :—

For more faith.  
For more patience.  
For more zeal.  
For greater consecration.  
For health and strength to study the language.  
For health and strength to engage in work.  
For Christian teachers for schools.  
For houses for workers in the interior.  
For earnest native helpers.  
For conversion of heathen teachers in schools.  
For guidance in opening new work.  
For a mission boat for Wuhu.  
*General request for more workers.*  
Pray without ceasing.

Luke x. 2.

The officers elected for the year are as follows :—

President,	James Ware.
Vice-President,	W. R. Hunt.
Treasurer,	James Ware.
Secretary,	Miss Lyon.

During the year now past some new districts have been occupied, notably a large district in North-eastern Kiang-su, where no Protestant mission station has ever before been established. By the blessing of God we hope during the year just now commencing to abundantly realize the watchword chosen by the foreign society, *i. e.*, ENLARGEMENT.

## Diary of Events in the Far East.

2nd.—The s.s. *Yiksang* released, only the contraband cargo having been confiscated.

7th.—A decree has been sent to the high provincial authorities engaged in collecting war funds and war loans to hand the results to the Inspectorate General of Customs instead of to the Board of Revenue. This order is made owing to the granting of power to Sir Robert Hart to finance the war indemnity to Japan. It is affirmed that the sum of twenty-six million taels has been already collected in this connection throughout the empire, with a promise

of thirty million taels more by the end of September. The savings of H. I. M. the Empress-Dowager for the last thirty years amount to very nearly thirteen million taels, which Her Majesty has authorised the emperor to apply to the purpose of paying off Japan.

8th.—The treaty between China and Japan was exchanged by the respective representatives of China and Japan, Th. Ex. Wu Ting-fang and Ito, at midnight. Count Ito left for Japan shortly afterwards, carrying with him the ratified treaty.

18th.—The emperor has given his